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GREEK FOR BEGINNERS

A COMPANION BOOK TO THE HADLEY-ALLEN GREEK GRAMMAR; AN INTRODUCTION TO EITHER COY'S FIRST GREEK READER, OR THE ANABASIS OF XENOPHON

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PREFACE.

"GREEK FOR BEGINNERS" is the title of a book prepared by Prof. Joseph B. Mayor, and published in London in 1869. An American edition of that book—considerably altered in form, however—was published in 1880 as "Coy's Mayor's Greek Lessons."

The book now issued is, in one sense, at least, a revised edition of "Coy's Mayor"; but so numerous and extensive have been the changes introduced, that it has seemed proper for me, in justice to both Prof. Mayor and myself, to assume the entire responsibility for the same. I have, therefore, dropped Prof. Mayor's name from the title-page, although most cheerfully acknowledging my indebtedness to the book which he has published.

The distinctive features of "GREEK FOR BEGINNERS" consist (1) in its "building up a boy's knowledge of Greek upon the foundation of his knowledge of English and Latin"; (2) in the fact that "*no Greek words have been used in the earlier part of the book except such as have connections either in English or Latin.*" Thus it is hoped that something may have been done to lessen the feeling of strange-

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ness, more or less, with which a boy must always begin the study of a new language. However, to quote more fully from Prof. Mayor:

Do what we will, it is impossible to make the learning of Greek an easy thing, it is impossible to dispense with large calls upon the memory. What I have attempted to do is, to provide hooks and eyes for the memory, to appeal as far as possible to the understanding, and to give the learner some glimpse from the first of the rewards which he may expect at the end of his labor. Of course it is true that, the memory being earlier developed than the other faculties, and probably more active in childhood than in later life, it is desirable for children to learn many things before they can fully understand them; but, on the other hand, the continued unreasoning exercise of memory is, I believe, the cause of much of that want of interest, and even contemptuous disbelief, in all knowledge, which we so often meet with in grown men and women. Children as a general rule overflow with curiosity; they can not understand all things, they must be content to take a great deal on trust; but it does not follow from this that they should not be helped and encouraged to understand wherever their faculties admit of it. The rapid growth of memory is given to them that under its shelter the finer powers of the mind, imagination and reason, may find room and opportunity for gradual develop-

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ment. If these are not called into exercise, the exercise of the memory itself soon becomes irksome, the mind is stunted, and all intellectual interest dies away.

What has been just said will to a certain extent hold good against those who want no grammars, but would have a boy pick up his classics from his master at school, as he might pick up his modern languages from a Swiss "bonne" at home. The only meaning of this can be, that there is to be no systematic teaching of classics; which is equivalent to saying that a multitude of isolated facts are more easily received and retained in the memory than the same facts classified and arranged. Thus we have again "the unreasoning exercise of the memory," attended with the further disadvantage, that there is no call upon the learner to brace up his mind for strenuous effort. It may, however, be said that under the direction of his teachers he is to be gradually trained to classify the facts for himself, and thus gain a valuable lesson in observation and induction. If such is the view taken, it seems to me to fall into the opposite error of demanding too great an exercise of the reasoning powers. A boy may fairly be expected to recognize instances of laws which he has been already taught, but hardly to discover the law for himself. If, on the other hand, the master first states and explains the law to him, and then points out instances or asks him to point them out, this is just the old grammar over again;

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only that it is to be taught *viva voce* by the master, instead of being prepared beforehand by the pupil for himself. I feel as strongly as any one the importance of a boy, especially a young boy, having all his lessons thoroughly catechised into him; and if the alternative lay between a boy's learning off grammatical rules by rote without explanation, and his having them taught to him by the master without book, I should certainly prefer the latter. But, as a security against the possible inefficiency of masters on the one hand, and the probable carelessness of boys on the other, I think there can be no doubt that the best plan is the use of a text-book, to be first explained by the master and then learned by the boys.

There is one further objection on which it may be well to say a few words. Granting that boys should learn off rules and practice examples, it may be doubted whether it is worth while to attempt an explanation of the rules in an elementary work. The study of principles, it is said, should be left to the end of the school course. My own experience does not quite agree with this. I believe general principles of almost any kind may be talked into boys; what puzzles them is a long chain of reasoning. The principles of grammar are not more abstract than those of geometry, and I think they may be explained in a manner which is both interesting and useful to the abler boys. Even young boys are capable of

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being taught the analysis of sentences, which is perhaps the very best instrument for clearing away confusion of thought.

It is possible that some passages may be found in this book, in which I have rather had in view the case of an adult student using it for his or her own self-instruction, than that of an ordinary school-boy. If this should seem so to any master, he will, of course, use his own discretion as to omitting such a passage. In general, however, I believe that a boy who starts with a fair knowledge of Latin will find no difficulty in doing each exercise in its turn; and I hope that when he reaches the end of the book he will have acquired a good practical vocabulary, together with some idea of the constructions of the simple sentence. Even in the unsatisfactory case where Greek is discontinued after a few months' study, I hope the scholar will feel that his time has not been entirely thrown away, but that he has improved his knowledge of English, and at the same time gained an insight, however slight, into the relations it bears toward a language to which the civilized world owes so much.

To some teachers it may seem that this book is unfortunately lacking in those suggestions of classroom procedure upon which they have come to depend. It is intentionally so; the purpose having been to provide the data or materials for a method—

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not the method itself. For it has been assumed that the competent teacher already understands his work, and will find for himself such details of method as his own experience must suggest. Moreover, were it possible for all teachers to once agree as to a supposed ideal method of instruction, it is not at all likely that many would be willing or able to pursue identically the same method for successive years. There is, indeed, no such thing as an absolutely best method of class-room instruction; for every method must be constantly readjusted, as the varying aptitudes of the pupils or the larger experience and increasing skill of the teacher shall suggest. And for these reasons this book has been kept as free as possible from pedagogical limitations.

The experienced teacher does not need to be reminded that there is a most important advantage gained through "the plan of teaching elementary grammar by minute references." That command of knowledge which is called mastery is especially facilitated both by the *quasi* process of investigation itself, as well as by the fuller and more protracted attention which it necessarily involves.

It can not be too often iterated and reiterated that each lesson should be thoroughly MASTERED by every member of the class, and at the time when it is due. Nothing will prove more discouraging to the student than to find himself disqualified for the

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prompt and easy doing of an exercise through mere insufficiency of preparation. Hesiod has said, ἀρχὴ δέ τοι ἥμισυ παντός; and to enable the beginner, therefore, to test from time to time his mastery of the earlier lessons, a list of Review Questions has been furnished in Appendix 11.

What use is to be made of the frequent references to the "Primer of Philology," by John Peile, or of the philological matter contained in "Explanations" and the Appendix, must depend on the circumstances, and is left to the discretion of the teacher. It will be well for him to remember, however, that—

"At the present time there is a widely spread desire for scientific method in education. . . . Without doubt the desire could be more readily met, were not classics and science felt to be widely separated. . . . And yet this separation of the two subjects is detrimental to both. The scholar accuses the man of science of 'a want of taste'; the man of science regards the scholar as one who neglects the present for the past. But when we regard language as an organism ["parasitic, indeed, but still an organism"], and the science of language as a physical science, this unfortunate separation is bridged over. . . . Now, by teaching language scientifically, all these distinctions [of inflection] and the reasons for them are impressed upon the pupil; and thus even a knowledge of the declensions becomes of value. . . . he knows some-

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thing of language. And of all knowledge this is the most valuable. For language is in a nearer relation to the mind than anything else. It stands between us and the outward world; we may also say between us and our own thoughts. Unless we know something of its true nature, it is almost impossible for us to emancipate ourselves from its dominion and become thinking, not merely speaking, beings."—EVELYN ABBOTT, *Translator of Curtius.*

"And though, of course, scientific investigation and the practical teaching required at school are naturally far apart, it is by no means impossible to enliven the latter *even from the very first* by the insight obtained in the paths of science. Changes of sounds, rules of accentuation, forms of inflection, are no longer what they were, in the eyes of one who has learned to combine them into a whole, and to recognize even in the smallest details the web woven by the genius of language. . . . In this way, too, something of the delight which every glimpse of order and law insures will come even to the pupil's aid. If, when the forms have been impressed on the memory, the pupil is taught by correct analysis to see how they have arisen, and to perceive the special causes of apparent irregularities, there is no doubt that by such a course the attention is sharpened and the memory rendered more tenacious. . . . And this can be brought to the help of the youthful pupil without in the least

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increasing the material amount of his studies. . . . In the general demand for 'concentration' in education, it must be regarded as a considerable gain that instruction in language, if imparted with regard to the new science [philology], approaches more nearly to the method of the so-called exact sciences. . . .

"And not even the most enthusiastic admirer of Greek as a language will go so far as not to recognize the object of learning Greek in a knowledge of Homer, Sophocles, and Demosthenes, no less than in understanding the form of the aorist or use of the optative. But the only way by which the intellectual treasures to be found in the Greek language can become so perfectly familiar as to have a real influence in education, is an accurate knowledge of the language; and the study of the language in the literal sense, that is, careful practice in the forms and their uses and the gradual unlocking of the treasures of the vocabulary, justly lays claim to a large part of the time devoted to learning Greek. . . ."—CURTIUS.

Suggestions and criticisms will be most thankfully received.

ANDOVER, MASS., 1890.

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ABBREVIATIONS.

Aor. or A	Aorist.
App	Appendix.
Att	Attic.
Cf. (confer)	Compare, or consult.
D	Dual.
Eng. or E	English.
Esp	Especially.
Ex	Exercise.
Exc	Exception.
Ff	And the following.
Fin	At the end.
Fr	French.
Ger. or Germ	German.
Impf	Imperfect.
Impv	Imperative.
Instr	Instrumental.
Interr	Interrogative.
L. or Lat	Latin.
Lit	Literally.
Mid	Middle Voice.
N. T	New Testament.
Opp	Opposed to.
Opt	Optative.
S	Substantive.
Seq	And what follows.
St	Stem.
V	Verb.
Voc. or V	Vocative.

It is believed that other abbreviations will explain themselves.

References are to sections of Hadley's "Greek Grammar," unless otherwise indicated; but those preceded by a § refer to sections of this book. A superior figure attached to a reference indicates the particular statement or paragraph in the section referred to. E. g., 195[2] means *second statement of section 195.*

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INTRODUCTION.—Gr. 1, 2, 3 d.

English, Latin, and Greek all belong to the same great family of languages, the Indo-European, and resemble one another in their inflections and constructions, as well as in the possession of many common roots, so that the knowledge of one of them is a great help to the knowledge of the others.—"Primer of Philology," cap. iii.

When we speak of the Indo-European languages as forming one family, we mean that there was a time in the history of the world when the ancestors of the great majority of the present inhabitants of Europe dwelt with the ancestors of the present inhabitants of India, and spoke the same language, a language different from those spoken at the time by the ancestors of the present Jews, Turks, Negroes, etc. Each nation, as it migrated from the original seat of the Indo-European race, departed more or less from the original language; and thus arose a variety of dialects which in course of time fixed themselves as distinct languages. Each of these languages again could propagate itself by conquest or colonization, thus producing new dialects, to establish themselves in their turn as independent languages. Accordingly we find various degrees of relationship existing between the several members of the great Indo-European family. Some

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languages may be said to stand to one another in the relation of mother and daughter, e. g., Latin is the mother of Italian and French, and Anglo-Saxon the mother of English. Others may be more fitly described as sister-languages, and this is the relation of Latin and Greek. They are children of a common parent, and have many words and forms and constructions in common; but there are only a small number of words which have been borrowed directly from the one language by the other. The relation between English and these two languages is very different. There is first of all the general Indo-European connection, owing to which many of the oldest English words belong to roots which are also found in Latin and Greek, e. g., the word *father* appears as *pater* in Latin and Greek; *mother* is *mater* in Latin, *mēter* in Greek. There is, secondly, a more special connection with Latin, partly through the Latin Church, which has supplied most of our ecclesiastical terms, but to a far more important extent through the Norman Conquest, owing to which our language received a great accession of French words, which were mainly of Latin origin. Lastly, we have a large class of scientific words derived from Latin, and still more from Greek; some of these latter were brought into our language in a Latin form long ago, as *theology*, *philosophy*, while others are being every day added to express new discoveries or inventions, such as *telephone*, *phonograph*.

The great point of difference between English and the two classical languages is, that English, as compared with them, is an example of an analytic or uninflected language, while they belong to the class of

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synthetic or inflected languages.[1] It is true that English is not, like some languages, entirely destitute of inflections. We have our objective and possessive cases, our preterites and participles; but in most instances where Greek and Latin would express a change of relation by changing the form of the word, we keep our word the same, only prefixing to it under certain circumstances a preposition, or auxiliary of some sort. Owing to this want of inflections, English is less free than Greek or Latin as regards the order in which the words of the sentence have to be arranged. Of this we shall see examples as we proceed.—"Primer of Philology," cap. viii., 7.

Dialects.

Several dialects were spoken in Greece, differing from one another much as Scotch differs from English, or Yorkshire from Somersetshire. The most important dialect was the Attic, spoken by the Athenians, and it is to this dialect that we shall here confine our attention.

[1] "Prim. Phil.," cap. ii.

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HINTS FOR STUDY AND RECITATION.

Be prepared to give a **logical analysis** of each sentence.

Of each word, notice **what** it is and **where** made; what word, or words, it is *connected with* in thought; what *relation of thought* it expresses: cite the authority of the Grammar, and justify the idiom.

For the **inflection** of a word, begin with the *principal parts* and *synopsis of the tense*, of verbs; with the *comparison*, of adverbs and adjectives.

For the **analysis** of a word—verb, adjective, or noun—give (a) the *elements* in their natural order (cf. Gr. 353); notice (b) the *euphonic* changes and additions, and (c) the *accent*.

Let the **translation** follow, as far as possible, the order of the author's words; for the order of his words best shows the order of his thoughts.

It will prove of special assistance in acquiring a vocabulary to notice English or Latin words connected in **derivation** with the Greek words of each lesson.

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I. Characters and Sounds.

1. The Greek alphabet has twenty-four letters.

Forms.		Names.		Pronunciation.
Α	α	Ἄλφα	Alpha	a as in *pār, party.*
Β	β	Βῆτα	Bēta[1]	b.
Γ	γ	Γάμμα	Gamma	g hard, as in *get.*[2]
Δ	δ	Δέλτα	Delta	d.
Ε	ε	Ἒ ψιλόν	Epsīlón[3]	e short, as in *pĕt.*
Ζ	ζ	Ζῆτα	Zēta[1]	dz.
Η	η	Ἦτα	Eta[1]	e long, as in *prey.*
Θ	θ ϑ	Θῆτα	Thēta[1]	th as in *think.*
Ι	ι	Ἰῶτα	Iōta[3]	i as in *caprīce, pĭt.*
Κ	κ	Κάππα	Kappa	k.
Λ	λ	Λάμβδα	Lambda	l.
Μ	μ	Μῦ	Mu	m.
Ν	ν	Νῦ	Nu	n.
Ξ	ξ	Ξῖ	Xi[3]	x.
Ο	ο	Ὂ μῑκρόν	Omīcrón[3]	o short, as in *pŏlice.*
Π	π	Πῖ	Pi[3]	p.
Ρ	ρ	Ῥῶ	Rho	r.
Σ	σ, ς	Σίγμα	Sigma	s.
Τ	τ	Ταῦ	Tau[4]	t.
Υ	υ	Υ̓̀ ψιλόν	Upsīlón[3]	y as in *symbol.*[5]
Φ	φ	Φῖ	Phi[3]	ph.
Χ	χ	Χῖ	Chi[3]	ch as in *chorus.*
Ψ	ψ	Ψῖ	Psi[3]	ps.
Ω	ω	Ὦ μέγα	Omĕga	o long, as in *pōle.*

[1] In these names give *ē* the sound of e in *prey.* [2] See also Gr. 20.

[3] In these names give *ī* the sound of i in *caprice*, and follow the Greek accent.

[4] In this name give *au* the sound of ou in *our.* [5] See also Gr. 11 a.

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Spell the Greek words of § 3, and write the Greek words with Latin letters, and the English with Greek letters.

EXPLANATIONS.—The word *alphabet* is derived from the names of the first two letters; Gr. 8 a.

The Greek word ψιλόν, which occurs in the names of the fifth and twentieth letters, means "bare," i. e., not diphthongal; and was used to distinguish ε from a similarly sounded diphthong αι, and υ from οι—still sounded alike in modern Greek.

In the Greek name of the fifteenth letter, μικρόν means "small"; in that of the last letter, μέγα means "large."

REMARK.—Iota had at times a consonant sound, *jot*,[1] and upsilon a corresponding consonant, *vau* or *digamma* (Gr. 23 a); to which, though obsolete, frequent reference will be made in explaining apparent irregularities in the formation and inflection of words.

2. Vowels, Gr. 9, 10, 12.
Diphthongs,[2] Gr. 13, 14 (omit b and d), 16.
Breathings, Gr. 17, 18.
Consonants, Gr. 19, 20, 21, 22–27.
Syllables, Gr. 89–91.
Quantity, Gr. 92, 93 (coarse print only), 94.
Accent,[3] Gr. 95–97, 99–102; and read 104, 120.
Punctuation, Gr.—read 121.

REMARK.—The written accents are said to have been invented about 200 B. C., to assist foreigners in acquiring correct pronunciation.

3. *Exercises on the Letters.*

In the following exercise, spell all the Greek words, divide them into syllables, and pronounce

[1] Pronounced *yote*, represented in this book by *j*, and to be uttered like English initial *y*.

[2] Read Appendix 1. [3] Read App. 2.

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them as required by the written accent; also write them with Latin letters.

Ex. 1. *Δημοσθένης, Ξενοφῶν, Σοφοκλῆς, Κῦρος, Λεωνίδας, Ὑάκινθος, Ἀγγλία, Ἰάκωβος, Οἰδίπους, Πειραιεύς, Περικλῆς, Μίνως, Νεῖλος, Τροία, Ῥόδος, Θερσίτης, Γύλιππος, Βρασίδας, Χείρων, Ψυχή, Φοῖβος, Ὠρίων, Ἀθῆναι, Σαπφώ, Καλυψώ, Ἀλέξανδρος, Ἀμαζών.*

And the following names of gods: *Ζεύς* (Jupiter), *Ἥρα* (Juno), *Ἀθηνᾶ* (Minerva), *Ἄρης* (Mars), *Ποσειδῶν* (Neptune), *Ἀφροδίτη* (Venus), *Ἑρμῆς* (Mercury), *Ἄρτεμις* (Diana), *Ἥφαιστος* (Vulcan).

Ex. 2. Put into Greek[1]: Phoebus, Bacchus, Ilium, Aeschylus, Thrasymachus, Antigonē, Euphrosynē, Cyrus, Alcibiadēs, Diagoras, Ameinias, Charmidēs, Lycūrgus, Fabius, Vergilius, Quintus, Evagoras, Xerxēs, Gordium, Hēbē, Panthēon (ē = *ει*), Nīlus (ī = *ει*), Rōma, Sōcratēs, Charōn, Psammis, Mopsus, Hōrus, Byzantium, Hydra, Jasōn, Sphinx.

II. Inflection.—Vowel Stems.

4. An inflected word has two parts: the *stem*,[2] or unchanging part, which represents the idea of the word itself; and the *ending*, which is added to show

[1] Read Gr. 6. Notice that *c* and *q* must become *κ*, *y* become *υ*, *us* and *um* ending Latin words of Decl. II. become *ος* and *ον*, *a* ending Latin words of Decl. I. become *α* or *η* according to Gr. 138, etc.; *v* between two vowels become *υ*. As to diphthongs, *ae* becomes *αι*, *oe* becomes *οι*, *ū* becomes *ου*. Recessive accent is to be understood, unless otherwise provided for.

[2] The stem is often modified in the loss or addition of a letter by euphonic change; it may then be called the *base*. Thus, *servo-* is the stem, but *serv-* the base of Lat. *servis*.

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the relation of this idea to the other parts of the sentence. Thus, Lat. *servo* means "slave"—not "a slave"; but *servis* means "*for* slaves."

The Greek declension differs from the Latin in three respects: (1) the meaning of the ablative, or *from*-case, is expressed by the genitive; (2) the instrumental and locative meanings of the Latin ablative are expressed by the dative; (3) there is a dual number—only used, however, when two are spoken of as a pair or couple. Read Gr. 123.

Gender, Gr. 124–127.

Accent in declension: in general, Gr. 128, 129; neuter words, Gr. 546.

5. *The Article.*

Greek has a definite article, commonly employed where "the" would be needed in English. But there is no indefinite article in Greek; in general, the noun without the article is equivalent to the indefinite article and noun in English.

Inflection of the article, Gr. 270, 272.

REMARK.—Four forms of the article (ὁ, ἡ, οἱ, αἱ) are without written accent, because they are *proclitics*, Gr. 111 a.

The English equivalents of such words are also, for the most part, proclitic: e. g., *th' book*, for *the book*. The relatively unimportant character of these words leads to carelessness in utterance, whereby they and the next word are pronounced as one.

6. Inflection varies according to the *characteristic*, or last letter of the stem: Gr. 131, 132. There are, however, five varieties of the

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Au 178 - 179 - 141.

First Declension.

Yet all these varieties have the same characteristic, as may be seen in the dual and plural; and in the dialectic forms of the singular like *τιμά*, Doric for *τιμή*, or *ἱππότα*, epic for *ἱππότης*. Read Gr. 134.

7. *Feminines.*—1. Paradigms *χώρα* and *τιμή*, Gr. 135. Also Gr. 137, 138, 141.

SPECIAL RULE OF ACCENT.—**When syllables are contracted, the acute followed by the grave (unwritten, of course) gives the circumflex.** Thus: *χωρά-ων* (Gr. 97) gives *χωρῶν*.

REMARK.—Contraction of dissimilar vowels, *α*, *ε*, *ο*, etc., into one long vowel or diphthong rests on two processes: the assimilation of one vowel to the other, and the subsequent union of the assimilated vowels. Thus: *χωρᾱων* = *χωρωων* = *χωρων*.

2. Paradigms *γέφυρα* and *γλῶσσα*, Gr. 135. Also Gr. 139 (a and d only), 140.

SPECIAL RULE OF ACCENT.—**The nouns ending in *ᾰ* have recessive accent.**

The inflection of *φιλία* may be compared with that of the Lat. *familia:*

Sing.	N. V.	*φιλία*	familia	
	G.	— *ας*	— ae, or as.	Cf. paterfamilias.
	D.	— *ᾳ*[1]	— ae	
	A.	— *αν*[2]	— am	
Plur.	N. V.	*φιλίαι*	— ae	
	G.	— *ῶν*[3]	— arum	
	D.	— *αις*	— īs	
	A.	— *ας*	— as	

[1] Originally *φιλίαι*, with iota on the line. [2] Gr. 85.

[3] For *φιλιάων*, said to have once been *φιλιασων* (Gr. 71).

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8. *Syntax.*—The article as adjective, Gr. 620 (read 600[1]).

In ὁ βίος ἐστὶ μικρός, *life is short*, i. e., life in general, the article is called "generic"; but in ἡ ἄγκυρά ἐστι μικρά, *the anchor is small*—referring to some particular anchor—the article is called "restrictive" (Gr. 656, 659).

The appositive, Gr. 623.

The vocative, Gr. 709.

The genitive, Gr. 728.

The dative, Gr. 762.

REMARKS.—1. In studying the syntax of the noun, it must be remembered that Greek is descended from a parent language which had at least eight cases: a nominative, a genitive or *of*-case, a dative or *to*-case, an accusative, a vocative, a locative or *in*-case, an instrumental or *with*-case, an ablative or *from*-case; and that—

2. Partly through phonetic decay and partly through extension of original meanings[1], the genitive form has come to stand for both genitive and ablative, i. e., both *of* and *from*, relations; and the dative form, also for instrumental and locative, i. e., *to*, *for*, *with*, *by*, *at*, and *in*, relations.

3. The genitive, as the name implies, is primarily the *genus*-case, expressing the *class* or *kind* to which an object belongs; sometimes, indeed, expressing *mere description* or *relation* only.

NOTE.—In parsing, the student must use his own judgment in distinguishing which of genitives described in Gr. 729, and of datives described in Gr. 762, is presented in an exercise.

[1] In δύο τῶν ἀγκυρῶν, the sense may be given as "two *of*, or *from*, the anchors"; φόβῳ ἔλειπον may be rendered "they were leaving *for* fear," i. e., *with* fear, i. e., *in* fear. Thus easily do the meanings of different cases overlap or become interchangeable.

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9. *Exercises on First Declension, Feminines.*

[Memorize the vocabulary.]

μέλισσα	bee
θεά	goddess
ζώνη	belt, girdle
λύρα	lyre
μηχανή	contrivance, instrument
σοφία	wisdom
ἄγκῡρα	anchor
μοῦσα	muse
λέγω	I say, speak of, declare

Ex. 3. Read and translate: *αἱ ἄγκυραι. τῇ μελίσσῃ. τῶν ζωνῶν. λέγω ταῖς μούσαις. λέγω τῇ*[1] *Ἀφροδίτῃ. αἱ μηχαναὶ*[2] *τῆς μελίσσης. τῇ λύρᾳ τῶν μουσῶν. ἡ σοφία τῶν θεῶν. λέγω τὴν Ἀφροδίτην.*

Give the stem, nominative singular, and inflection of each of the preceding and following forms; and the rule for the vowel of the final syllable of each form, and for the accent.

χωρᾳ, τιμην, οἰκια, γεφῡρα, γλωσσαν, χωραι, τιμης, γεφυρας, μουσης, χωρων, τιμαι, γεφυραις, γλωσσας, δοξα, μοιρα, ἀληθεια, μοιρας, ἀληθειας, τραπεζα, εὐνοια, διψα.

Ex. 4. Translate into Greek[3]: Of the bees. With

[1] Gr. 663; [2] 108.

[3] These exercises may be either prepared before recitation, or done at sight in the class-room. In either case the corrected forms should be subsequently brought back to the class-room done *with ink;* and the student should then be ready to recite them from memory. The Greek exercises can suggest the order of words. Facility and accuracy in doing the exercises can only be attained by MASTERING each preliminary step.

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the lyre. With the belt. From the goddess. For the bees. To the muse. The contrivances of the bees. Of two bees. I speak of the muses. The wisdom of the muses. From the goddess of wisdom. The girdle of Aphrodite. The contrivance of the muse. The lyre of the goddess. With the lyre of the muse. O goddess, O muse. The instrument of the muses. I speak to the goddess Venus. I speak of the goddess Juno. O wisdom of the goddess.

10. *Masculines.*—Paradigms, Gr. 145. Also 146–148 (134).

REMARK.—The contracted syllable of Ἑρμῆς (= Ἑρμέας) follows Gr. 138; the accent, § 7.

11. *Exercises on First Declension, Masculines.*

[Memorize and inflect the nouns.]

γῆ[1]	earth
φωνή	voice
φιλία	friendship
ναύτης	sailor
Σπαρτιάτης	Spartan
ἀθλητής	athlete
Ἀτρείδης	son of Atreus
ὁπλίτης	hoplite, or heavy-armed soldier
ποιητής	poet
κριτής	judge
διαφέρω	I differ

Ex. 5. Read; translate; parse: τῷ ναύτῃ. λέγω τοὺς ἀθλητάς. τοῖς ποιηταῖς. λέγω τὴν μοῦσαν. διαφέρω φωνῇ[2] τοῦ ποιητοῦ.[3] λέγω τὰς μηχανὰς τοῦ ὁπλίτου. τῇ φιλίᾳ τῶν ποιητῶν. λέγω τῇ φωνῇ κριτοῦ. διαφέρω τοῦ κριτοῦ. διαφέρω τοῦ Ἀτρείδου.

[1] From γέα, but follows Gr. 138. [2] Gr. 780; [3] 748.

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Ex. 6. To the sailors. Of the poet. For the hoplites. I differ from the judge. By the friendship of the poets. The hoplites of the Spartans. The judge of the athletes. I speak with the voice of a judge. With the friendship of the poet for the judge. For the land of the Spartans.

12. *The Second Declension.*

Paradigms, Gr. 153. Also Gr. 151, 155.

Compare the inflection of *ἄνθρωπος* with that of Lat. *dominus*, and *δῶρον* with *donum*.

13. *Exercises on Second Declension.*

[Memorize and inflect[1] vocabulary.]

ὁ βίος	life
ὁ, ἡ ἄνθρωπος	man, woman
ὁ, ἡ θεός	deity, god
ἔργον	work
ὁ ἄγγελος	messenger
ἀρχή	beginning, leadership, rule
ὁ ἀδελφός	brother
ὄργανον	instrument, tool
δῶρον	gift
ὁ δῆμος	people
ἡ ὁδός	way, journey
καί	and

Ex. 7. *διαφέρω τὸν*[2] *βίον*[3] *τῶν ἀνθρώπων. ἡ ὁδὸς τοῦ θεοῦ. τὰ δῶρα τοῦ ἀδελφοῦ. τὰ ὄργανα τῶν ναυτῶν. ἡ ἀρχὴ τοῦ δήμου. τοῖς ἔργοις τῶν ἀθλητῶν. τὰ δῶρα τῆς*[4] *γῆς. ὁ ἄγγελος τοῦ δήμου. διαφέρω τοῦ*

[1] When writing the inflection of a noun, include the article.

[2] Gr. 658; [3] 718. [4] Generic article (Gr. 659 a).

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δήμου. λέγω τοῖς ἀδελφοῖς τοῦ ποιητοῦ καὶ τοῦ κριτοῦ.

Ex. 8. God's gifts and works. I differ from the Spartan hoplite. I speak with the voice of a man. I differ from the man in-respect-to-my[1] life. I speak to the messenger. I mention the sailors to the judge. The instruments of the athletes. The friendship of the brothers for the man. The rule of the gods. The work of the sailor for the poet. The life of the sailors. The judge of the work. The work of the judge. I mention the athletes. I differ from the poet in my life.

III. Adjectives.

14. *The First and Second Declensions.*

Paradigms *ἀγαθός*, *φίλιος*, Gr. 222; and *ἥσυχος*, Gr. 226. Also Gr. 222 entire, 225, 582[1].

Explanations.—Case-endings, etc., Gr. 133 (Vowel Decl. only), 142 (156), 143, 148, 154. Read App. 3.

15. *Syntax.*—In Greek as in Latin, and to a certain extent in English, adjectives may be used as substantives (read Gr. 594, 621).

16. *Exercises on Adjectives.*

[Memorize and inflect vocabulary.]

φίλιος	friendly
ἀγαθός	good, brave
σοφός	wise
ἄθεος,[1] *ον*	godless
δεξιός	right, as opp. to left; clever

[1] Gr. 589.

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νέος	new, young
θεῖος [1]	divine
ὀλίγος	small, few
ἀρχαῖος [1]	old, ancient
μόνος	alone
πολέμιος [1]	hostile
ἄλογος, [2] *ον*	irrational

In subsequent exercises, translate; and parse, so far as practicable, according to "Hints" near the beginning of this book.

Ex. 9. *οἱ φίλιοι ναῦται. ἀρχαῖα ἔργα. νέος βίος. λέγω ὀλίγα τῷ ἀλόγῳ ἀνθρώπῳ. διαφέρω τοῦ δεξιοῦ ποιητοῦ. τῷ ἀθέῳ κριτῇ. θεία φωνή. λέγω τοὺς πολεμίους ναύτας. τῷ μόνῳ θεῷ. τὰ ἀγαθὰ ἔργα τοῦ φιλίου Σπαρτιάτου.*

Ex. 10. O wise brother. The good gifts of the friendly goddess. I differ from the young athlete. The hostile land of the Spartans. The right-hand path. I speak of the clever young man. I speak of wise judges and clever poets. I differ from Diagoras in wisdom. The beginning of the designs of Antigone. I speak to the few among (i. e., of) the Athenians. The godless citizens. Ancient deeds of wise men. The wisdom of the ancients. Irrational Athenians. I differ from the clever Athenians.

IV. The Verb.

17. The verb (Lat. *verbum*), as the name implies, is *the* word of the sentence, for without it no statement is possible (Gr. 592). It may be, however,

[1] Gr. 564; [2] 589.

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either itself the *predicate*, or only the predicative, i. e., the *means* of predication—also called the copula (Gr. 596).

18. *Moods.*—The mood of the verb shows the mood or manner in which a writer presents his statements. It must not be thought of, therefore, as also indicating the actual or necessary relations of things themselves.

1. The Indicative mood expresses what is *viewed* as *real*. As, "the sky is falling, and we shall catch larks"; λέγομεν *we are speaking*.

2. The Infinitive mood, as the name implies, is in reality no mood at all. It expresses the idea of the verb as a *substantive*, and follows in general the constructions of a noun.[1]

19. *Tenses.*[2]—Tense is, strictly speaking, a form of the verb which distinguishes time. There are, however, not only "present," "past," and "future" tenses, but "imperfect," "aorist," and "perfect" tenses also. For the tenses, or more correctly—

The tense-systems[3] show not only the time of the action, but also how it is viewed; whether as *incomplete*, *completed*, or *indefinite* (Gr. 822[1], with b). Hence such double names as "future perfect tense," etc.

20. *The Present System, Active*—or present and imperfect tenses, active voice.—The substantive verb is of great importance for showing the connection between the various Indo-European languages. It has the same stem in English, Latin, and Greek; and there is considerable resemblance in the in-

[1] Read Gr. 958. [2] Read Gr. 299, 301. [3] Read Gr 303, 305.

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flections, especially if the older forms are compared[1]. In all these languages it is irregular, and in Greek and Latin it is also defective. In Greek it has only three tenses: the present, the imperfect, and the future.

21. The verb εἰμί *I am* (old form ἐσμί, stem ες; cf. Lat. *es-se*):

Present Indicative of εἰμί.

Singular.	*Dual.*	*Plural.*
1. εἰμί, I am.	1. —— (Gr. 378).	1. ἐσμέν, we are.
2. εἶ, thou art.	2. ἐστόν, you two are.	2. ἐστέ, you are.
3. ἐστί, he is.	3. ἐστόν, they two are.	3. εἰσί, they are.

Infinitive.	*Participle.*		
εἶναι	Nom. M. ὤν	F. οὖσα	N. ὄν

In addition to the foregoing, learn the imperfect indicative, as given in Gr. 478.

The general rule for the accent of verbs (Gr. 386[1]) has exceptions; Gr. 113 c.

REMARK.—Enclitics, like proclitics, are due to careless and indistinct articulation of words relatively unimportant. Cf. English It's and 'Tis, for It is.

22. *Elements of the Verb.*—The augment, Gr. 354. Personal endings, active only, Gr. 375, 376, first sentence of both 377 (cf. 311 b) and 378, 381.

REMARK.—The endings μι, σι, τι, μες, are easily identified with the pronouns με, σε, τόν, ἄμ-μες[2] (*me*, *you*, *him*, *we*), which were affixed to the Greek verb, instead of being placed before as in English.

[1] Compare the old forms in Latin and Greek:

S. 1. G.	ἐσμί, L. esum	P.	ἐσμές, esumus
2.	ἐσσί, es		ἐστέ, estis
3.	ἐστί, est		ἐντί, esunt

[2] These pronouns can be seen in Gr. 261.

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In the augmented tenses, μι, σι, τι, ντι, dropped ι when the word had assumed the extra burden of the augment at the beginning, and became μ, ς, τ, ντ (cf. Lat. *era-m*, *era-s*, *era-t*, *era-nt*). Finally, μ became ν, and τ was dropped, according to the law for final consonants, Gr. 86.*

23. *Syntax.*—The subject, Gr. 601 (read 602).
The verb, Gr. 603.
The predicate, Gr. 614, 669.

24. *Exercises on the Verb εἰμί.*

[Memorize and inflect vocabulary.]

ὁ χρόνος	time
ὁ στρατιώτης	soldier
ζῶον	creature, animal
ὁ πόλεμος	war
ἕδρα	seat
τέχνη	art

* Explanations.—In the present indicative:
εἰμί may come from ἐμ-μι for ἐσ-μι (Gr. 46, 34).
εἶ " " ἐσι for ἐσ-σι (Gr. 62. 71).
εἰσί " " ἐντί (Gr. 69, 55 d) for ἐντι = ἐσ-ντι.
In the imperfect indicative:
ἦν may come from ἠνν = ἠσ-ν, in 1st sing.; and
ἦ " " ἠσ-α; cf. α for ν, Gr. 169.
ἦν " " ἠσε-ν (Gr. 87, 2)—ε being apparently a phonetic addition, and ν movable having become inseparable.

ἦσαν may come from ἠσ-αν, -αν being a phonetic alternative of the ending ν.

In the infinitive, εἶναι is for ἐνναι from ἐσ-ναι.

In the participle, ὤν is for ἐων from ἐσων, having a phonetic ο inserted. Cf. Gr. 372 a.

The analysis of other forms will be obvious from the foregoing. Forms of the imperfect without σ are doubtless due to analogy; following the singular, as apparently formed from a stem without σ. Thus perhaps the 1st sing. ἦν also.

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Ἀττικός	Attic
Ἀθηναῖος	Athenian
ἀρχαῖος	primitive, ancient
μικρός	small, brief

Ex. 11. *ἡ γῆ ἐστι*[1] *πολεμία. ἀδελφοί ἐστε*[2]*. ὁ ἄγγελός ἐστι*[3] *δεξιός. τὰ ζῶα μικρά ἐστιν*[4]*. τὸ ἔργον ἐστὶ*[5] *θεῖον. ἀγαθοὶ ἔστε. ἀγαθοὶ ἐστέ. οἱ στρατιῶται ἦσαν Σπαρτιᾶται ἀγαθοί. οἱ ναῦταί*[3] *εἰσι δεξιοί. νέος εἶ*[6]*, ὦ Ἀθηναῖε. μόνοι ἐσμέν. ὁ ἄνθρωπος ἦν ἀγαθὸς στρατιώτης. οἱ ποιηταί εἰσι ταῖς Μούσαις φίλοι. οἱ κριταὶ*[7] *σοφοί. ὁ βίος τῶν ἀνθρώπων δῶρόν ἐστι τῶν θεῶν.*

Ex. 12. The life[8] of the sailors was short. The time was short. The art of the poet is divine. Poets are few. The wise and brave are few. The Attic land was the ancient seat of the muses. The lyre is the instrument of the poet. War was the art of the Spartans. The citizens were friendly. We were alone. You were wise and good. The brave soldiers were Spartans. The judges were wise and clever. The war was short. The brother of the poet Aeschylus was the soldier Ameinias.

25. The verb *εἰμί*, present system entire, Gr. 478. The imperative, however, had better be given here:

Singular.	*Dual.*	*Plural.*
2. *ἴσθι*, thou shalt be	2. *ἔστον*	2. *ἔστε*
3. *ἔστω*	3. *ἔστων*	3. *ἔστων*, or *ἔστωσαν*

[1] Gr. 113 c, 116; [2] 115 a; [3] 115 b; [4] 604, also 87 (read 75); [5] 116; [6] 113 c; [7] 611[1] (sc. *εἰσί*).

[8] Before attempting these exercises, MASTER the vocabulary.

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26. Personal endings of the imperative active, Gr. 380.

Mood-signs and personal endings of the subjunctive and optative active, Gr. first sentence of 417 (cf. 310 a, 372 a), 418 a, 379.

EXPLANATIONS.—ῶ is from ἐσ-ω-μι (cf. Gr. 383, 1).
ῇς " ἐσ-η-σι (Gr. 37 b, cf. 64).
ῇ " ἐσ-η-τι (Gr. 64, 86).
εἴην " ἐσ-ιη-ν.
εἶεν " ἐσ-ιε-ν.

27. *Syntax.*—1. The subjunctive and optative moods express, in general, what is viewed as *possible*, or *contingent*. As, "if the sky should fall, we might catch larks"; λέγωμεν[1] *let us speak;* λέγοιμεν[2] *would that we might speak;* λέγοιμεν[3] ἄν *we might speak.*

2. Tenses always represent the action as completed, incomplete, or aoristic; but they mark the distinctions of time in the indicative mood alone.[4] For what is expressed as only possible or desirable, i. e., by the subjunctive, optative, or imperative, must be thought of as belonging to *future* time only; while what is expressed as a noun, i. e., by the infinitive, is, of course, not expressed as tense.

When, therefore, λεγέτω *he shall speak*, is called a *present* imperative, the word "present" merely signifies "formed from the same stem, and expressing the same view of the action, as the present indicative" (Gr. 305[1]). Read App. 4.

[1] Read Gr. 866, 1; [2] Read, noticing carefully the examples, 870[1]; [3] Read 872[1]; [4] Read 823.

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28. *Exercises on εἰμί, continued.*

Ex. 13. *μόνοι ὦμεν. σοφοὶ εἶτε. σοφοὶ εἴητε ἄν. οἱ στρατιῶται εἶεν ἂν ὀλίγοι. ὁ στρατιώτης ἔστω ἀγαθός. ὁ ἄγγελος εἴη ἂν ὁ ἀδελφὸς τοῦ ποιητοῦ. ὦμεν σοφοὶ καὶ ἀγαθοί. εἶμεν σοφοί. ἡ ἀρχὴ ἂν εἴη μικρά. αἱ ἄγκυραι ὀλίγαι ἦσαν καὶ μικραί. οἱ ἀθληταί εἰσι Σπαρτιᾶται. ὁ πόλεμος εἴη μικρός. ἡ ὁδὸς εἴη μικρά. οἱ θεοὶ εἶεν φίλοι τοῖς Ἀθηναίοις. ὦμεν οἱ ἄγγελοι τῶν ναυτῶν.*

Ex. 14. We should be friends. They are Athenian hoplites. They might be Spartans. Let us be citizens of a friendly land. O that we might be friends of the judge! The Spartans were good soldiers. They shall be alone. The muse is friendly to the judge. The rule of the Spartans was brief. The way is short. Let the war be brief. The son-of-Atreus was a Spartan. The messengers of the Athenians were friendly to the Spartans. Let the gifts be few. The gifts for the friend of the sons-of-Atreus are small and few.

29. Paradigm λύω—present and imperfect active, of all moods, Gr. 314; cf. 311 b, c.

Elements.—Augment, Gr. 354–357 (coarse print).

Variable suffix—so-called "connecting vowel"—Gr. 310 (372 a), 408, 374.

Personal endings, active, Gr. 375–382.

Accent, Gr. 386[1].

NOTE.—The synopses of the several tense-systems, in the first person singular, are given in Gr. 313, and can be there studied, if more convenient, as tense after tense is assigned.

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EXPLANATIONS.[1]—λύω is from λυο-μι, Gr. 383, 1; 33 a.

λύεις	is for	λυε-σι, Gr. 407.
λύει	"	λυε-τι, Gr. 407.
λύουσι	"	λυο-νσι, Gr. 55 d.
λύοιμι	"	λυοιν, Gr. 379 a.
λύοιεν	"	λυοιν, or λυοισαν, Gr. 374 b.
λῦε	"	λυε-θι, Gr. 383, 2, cf. 393 a.
λύειν	"	λυε-εν, Gr. 37 e.
ἔλυον	"	ε-λυο-μι, as explained in § 22 Rem.

30. *Syntax.*—Negative particles, Gr. 1018. Or, more specifically, μή is used when the negation is *willed*, *assumed*, or *aimed at*, i. e., in imperative, conditional and final sentences; otherwise οὐ.

NOTE.—In the preparation of subsequent exercises let the student be specially careful about the analysis of verbs.

31. *Exercises on Verbs.*

[Memorize and inflect vocabulary.]

φέρω	bear, carry, bring
γράφω	write
ἄγω	lead
μένω	remain
ἀκούω	hear, heed
λύω	loose
ἐπιστολή	letter
στρατός	army
στρατηγός	general
φόβος	fear

[1] The supposed primitive forms of the present indicative of λέγω and L. *lego* may thus be given:

λεγομι	legom(i)	λεγο-μες	lego-mas
λεγε-σι	leges(i)	λεγε-τε	lege-tes
λεγε-τι	leget(i)	λεγο-ντι	lego-nt(i)

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γλῶσσα	tongue
φυγή	flight

Ex. 15. ὁ[1] Κῦρος τῷ στρατῷ δῶρα ἔφερεν. ὁ ἄγγελος λεγέτω τῷ στρατηγῷ τὰς μηχανὰς τῶν πολεμίων. οἱ ἄνθρωποι οὐκ ἄν εἶεν φίλοι γλώσσῃ ἀλλὰ ἔργῳ[2]. ὁ Φοῖβος τῇ[3] θείᾳ φωνῇ λέγει τῷ ἀνθρώπῳ. ἀκούω τοὺς πολίτας φόβῳ[4] μένειν. ἀκούομεν τὴν φωνὴν τοῦ ποιητοῦ. ἔγραφες τὴν ἐπιστολήν; ὁ Κῦρος τὸν στρατὸν ἄγοι. οἱ ἄγγελοι τὴν ἐπιστολὴν φέροιεν ἄν. μὴ ἀκούοιμεν τοὺς στρατιώτας τῶν πολεμίων φέρειν ἐπιστολὰς τῷ στρατηγῷ. ἥκουες τοὺς ναύτας ἀδελφοὺς εἶναι; οἱ πολῖται τοὺς κριτὰς ἀγαθὰ[5] ἂν λέγοιεν. τῇ θεᾷ δῶρα φέρωμεν. ἀκούω τοὺς στρατιώτας τῇ θεᾷ δῶρα φέρειν. ὁ Σπαρτιάτης τὸν στρατὸν ἀγέτω.

Ex. 16. Friendship[6] is[7] a gift of the gods to men. Time is[7] a judge of man's work. The people should not be hostile to the wise few. Wisdom[6] is not a small (thing)[8]. The Athenians were carrying gifts to the goddess. Let the wise Athenian lead. Let us write a friendly letter to the man. I hear that the messenger of the citizens is waiting. Do you hear the voice of the goddess? The soldiers shall bring gifts. Plutarch[9] wrote the lives of worthy men. The soldiers should obey the general. The citizens should not bring gifts to the judges. The flight of the Persians was irrational. I hear that the brother of the poet Aeschylus is the soldier Ameinias.

32. *Elements of the Verb, continued.*—Root, theme, etc., Gr. 307, 308.

[1] Gr. 663; [2] 779 b; [3] 658; [4] 776; [5] 725 a. [6] Gr. 556, 3; [7] 824 a; [8] 617. Words in parenthesis are not to be rendered. [9] Gr. 663.

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Besides the variable suffix °|ε, other additions are made to the theme, or verb-stem, to form the stem of the present system of many verbs. These additions[1] are explained in Gr. 392–404; of which the coarser print is to be learned.

NOTE.—Referring to Gr. 392–404 for details as occasion requires, the student should learn to analyze verbs as follows: λαμβανέτω *he shall receive*, from stem λαβ, tense-suffix αν + ε, personal ending τω; euphonic change inserts a nasal sound by "anticipation" (cf. also Gr. 46). Read App. 6.

Ex. 17. Translate; analyze and memorize:

φεύγω, *flee*	φυλαττόντων[2], *guard*
λείπεις, *leave*	τάττοιμι[2], *arrange*
βλάπτω, *injure*	φράζοιεν, *tell*
κρύπτει (cf. Gr. 46), *hide*	ἄγγελλε, *announce*
ἐὰν χαίρῃς, *rejoice*	γιγνώσκειν, *know*
βάλλουσιν, *throw*	δακρύοιμεν ἄν, *weep*
κρῖνωμεν, cf. κρῖτής, *judge*	ἐὰν πράσσωσιν[2], *perform*
ἵνα τέμνῃ, *cut*	πέτρα, *rock*

NOTE.—It frequently happens that the formation of the present stem of an irregular verb can be determined by mere inspection, as in λαμβάνω; or by referring to kindred words, as in φεύγω, cf. φυγή, and ἀγγέλλω, cf. ἄγγελος. Otherwise, the catalogue of such verbs, Gr. p. 355, can be used.

33. *Exercises on Verbs, continued.*

Ex. 18. οἱ πολῖται φόβῳ τὴν γῆν ἔλειπον. ὁ Φοῖβος τῇ θείᾳ φωνῇ τὴν ὁδὸν ἤγγελλε[3] τῷ ἀνθρώπῳ. οἱ θεοὶ

[1] Similar suffixes are found in Latin dūco, older douco (stem dŭc); fīdeo, older feido (st. fīd); plec-to (st. plec); fac-io, pat-ior; rumpo (st. rup); tango (st. tag); no-sco, cf. no-vi; doc-co, cf. doc-ui; gi-gno, si-sto. Read App. 5.

[2] Gr. 48; [3] 356.

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χαίρουσι τοῖς ἀγαθοῖς ἔργοις[1] *τῶν ἀνθρώπων. οἱ πολέμιοι φεύγοιεν ἄν. τὴν ἀρχαίαν γῆν λείπωμεν. ὁ ναύτης τὴν ζώνην ἔτεμνεν. οἱ στρατηγοὶ ἔτασσον τὸν στρατόν. ὁ ἄγγελος τοῖς στρατηγοῖς τὴν ὁδὸν φράζοι. οὐκ ἂν χαίροιεν οἱ στρατιῶται. εὖ λέγουσι καὶ δῶρα λαμβάνουσιν. ὁ χρόνος κρίνει τὰ ἔργα τῶν ἀνθρώπων. ἀγαθὰ ἔργα πράσσετε, ὦ πολῖται. οἱ στρατιῶται τοὺς πολίτας φυλαττόντων. οἱ πολῖται ἤκουον καὶ ἐδάκρυον. ἀκούω τοὺς πολεμίους τὴν γῆν βλάπτειν.*

Ex. 19. The soldiers were pelting their general. Charmides delights in bees. The wise should rule, the people should obey. The man was bringing gifts to the god. The Spartans were injuring the land of their enemies. Fear shall not hurt the soldiers. I hear that the messenger reports the flight of the Persians. Let them bring gifts for the god. Would that I might hear the voice of the poet! Time judges the deeds of men. The Atreidae are hiding their deeds. Judges should not receive gifts. I hear that the judges of the Athenians receive gifts. The generals of the Spartans received gifts. I hear that the Athenians are leaving their ancient land in fear, and are fleeing. The men should not cut the rock of the goddess. We lament the flight of the hoplites.

V. Formation of Words.

34. General remarks, Gr. 540–543. See App. 7.

I.

Derivation of

σοφία, Gr. 556, 3. *ναύτης*, Gr. 557, 2.
κριτής, Gr. 550. *Σπαρτιάτης*, Gr. 560.

[1] Gr. 778. Dat. in form, instr. in fact, implying cause.

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[Use the general vocabulary henceforth.]

Ex. 20. ὁ φόβος τοῦ Κυρίου ἐστὶν ἡ ἀρχὴ τῆς σοφίας. οἱ Ἀθηναῖοι ἦσαν πολῖται ἐλεύθεροι. οἱ Σπαρτιᾶται ἦσαν ἀγαθοὶ ἐν[1] ταῖς μάχαις. θαυμάζομεν Ὀρέστην καὶ Πυλάδην τῆς φιλίας[2]. οἱ βάρβαροι τὸν οἶνον πίνουσι θερμόν[3]. χαλεπὰ[3] τὰ καλά. οἱ σοφοὶ κρύπτουσι τὰ ἴδια κακά. ὁ ἥλιος σημαίνει τὰς ὥρας τῆς ἡμέρας. ὁ Νεῖλός ἐστι ποταμὸς Αἰγύπτου. ἀγαθὸν μὲν ἡ εἰρήνη τοῖς ἀνθρώποις, κακὸν δὲ πόλεμος. οἱ ναῦται τῷ θεῷ θυόντων. ὁ Παῦλος τὴν θείαν σοφίαν ἔγραφε ταῖς ἐκκλησίαις. ὁ κριτὴς κρινέτω. ὁ θεὸς οὐκ ἀκούει τὰς εὐχὰς τῶν κακῶν. οἱ Σπαρτιᾶται ἐφύλαττον τὴν ὁδόν.

Ex. 21. Aristeidēs the Athenian admired the Spartan Lycūrgus. The just life is divine, but the unjust is like the life of the beasts. The gods were sending evils upon (*lit.* to) the house of the Atreidae[4]. Let the stranger knock (at) the door of the court-yard. Phoebus carries a bow and a lyre. The guests would not leave the table and hearth of Charmidēs. The dialogues of the philosophers contain an outline of the best education. The minstrels used-to-carry a wand and sing the tales of the poets. Ill counsel would corrupt the citizens, but good counsel would preserve (them). Let the Athenians flee and not suffer the terrible (things). Not speech but earnest deeds show the good citizen. Gylippus, the Spartan, and Hermo-

[1] Gr. 111 b; [2] 744; [3] 670 a.

[4] 666 b. The attributive (Gr. 594 a) has the same position in Greek as in English, i. e., after the article; as, ὁ ἀγαθὸς ἄνθρωπος *the good man.* But we find ὁ ἄνθρωπος ὁ ἀγαθός and ἄνθρωπος ὁ ἀγαθός, which make the attributive somewhat emphatic by giving it the dignity of an appositive; Gr. 668.

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cratēs saved Syracuse in-spite of the folly of the citizens. A man might be a first-rate poet, but a bad general. Nicias was an excellent man, but he erred in judgment. The ancients called the books of the Odyssey rhapsodies.]

II.

Derivation of:

σκῆπτρον, Gr. 554.	*Ἀτρείδης*, Gr. 559.
δικαιοσύνη, Gr. 556, 2.	*ἀρχικός*, Gr. 565.
ἀρχαῖος, Gr. 564.	*θαυμαστός*, Gr. 475.

35. Special Rule of Accent.—**Adjectives in** *-κος*, *-λος*, *-νος*, *-ρος*, *-τος*, **are mostly oxytone.**

Ex. 22. *τὸ σκῆπτρόν ἐστι σημεῖον δυναστείας. αἰσχρὸν καὶ δειλόν ἐστι φεύγειν ἐκ μάχης. ἡ τελευτὴ τοῦ βίου φοβερά ἐστι τοῖς ἀθέοις. Ἀτρείδης θύει τὴν παρθένον. ὁ Ποσειδῶν δεινοῖς ἀνέμοις ἐτάραττε τὴν θάλατταν. σοφία καὶ δικαιοσύνη δυναταὶ ἄγκυραί εἰσι τοῦ βίου. οἱ Σπαρτιᾶται ἔλυον τοὺς νόμους τοῦ Λυκούργου. Ἐφιάλτης ὁ τῶν Σπαρτιατῶν προδότης* (cf. *προδίδωμι*) *τοῖς Πέρσαις ἐν Θερμοπύλαις τὴν νίκην ἔφερεν. οὐκ ἂν ἄρχοιεν τῶν ἀνθρώπων τὰ χαλεπά, ἀλλ' οἱ ἄνθρωποι τῶν χαλεπῶν. οἱ γεωργοὶ τὴν γῆν τῷ ἀρότρῳ στρέφουσιν. ὁ κλέπτης τῆς κλοπῆς ἀξίαν δίκην ἔχει. οἱ βάρβαροι τὰς κεφαλὰς καὶ τὰς δεξιὰς τῶν νεκρῶν τοῖς θηρίοις ἔρριπτον*[1]. *οἱ στρατιῶται θαυμαστῷ κόσμῳ ἔβαινον καὶ οἱ πολῖται τῇ θέᾳ ἔχαιρον. μὴ τὴν ἀρχαίαν γῆν λείπωμεν. Ξενοφῶν καὶ Πρόξενος ἦσαν φίλοι ἀρχαῖοι.*

Ex. 23. The horses were the gift of the general. The ancients painted fortune blind. May the wretched

[1] Gr. 49.

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youth not find his brother dead! The deeds which the tyrant does should be just (*lit.* the tyrant should do his deeds just). Wonderful (is) the art thou hast, O sophist. The philosophers considered not poverty but wickedness shameful. Unarmed the Athenians routed the hoplites of the enemy. Dionysius, the tyrant of Syracuse, fled. The fortune of Nicias and the Athenians was terrible. We should admire the courage of Leōnidēs the Spartan. The citizens shall sacrifice a goat to Dionysus. Would that we might hear the beautiful songs of the muses! O that we might see again the glory of the ancient days! The wise man flees both riches and poverty. Not wealth but virtue brings honor.

III.

Ex. 24. *αἱ μὲν ἡδοναὶ θνηταὶ αἱ δὲ ἀρεταὶ ἀθάνατοί εἰσιν. δόξαν καὶ ἀρετὴν διώκοι ἂν ὁ σοφὸς, οὐ δόξαν μόνην. ὕπνος φάρμακον νόσου ἐστὶ τοῖς ἀνθρώποις. τροφὴ τῆς ψυχῆς λόγοι καλοί. νίκης ἐστὶ τεκμήριον τὸ τρόπαιον. θυμὸν οὐ γνώμην ἔχει ὄχλος. ὁ ἄδικος μὴ λανθανέτω τοὺς θεούς. Ζεὺς δεσπότης ἦν, τῶν θεῶν καὶ τῶν ἀνθρώπων. ὁ τῆς Ἑλένης γάμος ἄτην ἔφερε καὶ τοῖς Ἀχαιοῖς καὶ τοῖς τοῦ Ἰλίου πολίταις. οἱ μὲν Ἀθηναῖοι ἔκαιον τοὺς νεκροὺς, οἱ δὲ Πέρσαι ἔθαπτον. οἱ ποιηταὶ τῶν μουσῶν προφῆταί εἰσιν. ῥᾳδίου ἄθλου οὐκ ἔστι*[1] *δόξα. ἡ Κόρινθος κυρία ἦν τοῖν κόλποιν. ὁ στρατηγὸς ᾖρε σημεῖον μάχης. Κῦρος ἤλαυνε τὸν ἵππον. Ἀτρεὺς τὴν ἐν Μυκήναις βασιλείαν εἶχεν.*

Ex. 25. Not gold but courage was the wealth of ancient Sparta. The thieves might steal and flee.

[1] Gr. 480, 3.

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Shameful words bring shame to men. The wise and brave should await danger; only cowards flee. The Persians sacrifice to their gods, but do not burn the victims. Lycūrgus proposed new laws for the Lakedaemonians. The poets named the food of the gods ambrosia. Thou art wicked, O Fortune; thou hurtest the good and savest the bad. O that the truth might be manifest to the citizens! Electra steals and saves her brother Orestēs. Time shows the truth. The grave hides rulers and citizens[1], masters and servants, wise and foolish. The enemy and their possessions are the prizes of victory. He bade us consider our friends the best treasure. The poet sang, and the animals and the trees listened and wondered.

IV.

Ex. 26. *Θερσίτου κεφαλὴν ὁ στρατηγὸς τῷ σκήπτρῳ πλήσσει. Ζενοκράτης τῆς ἡμέρας ὥραν ἔνεμε τῇ σιγῇ. μὴ κρῖνε ἐκ τῶν λόγων σοφὸν ἢ δίκαιον ἄνθρωπον, τὸν δὲ βίον ἔλεγχε. ὁ στρατηγὸς τοὺς στρατιώτας διώκειν τοὺς πολεμίους ἐκέλευεν. ἐν τῇ βουλῇ τῶν Ἀθηναίων ἦσαν γεραιοὶ καὶ σοφοὶ πολῖται. μὴ φεύγωμεν ἀλλὰ μένωμεν καὶ καλῶς ἀποθνήσκωμεν. μὴ οἱ πολέμιοι τὰ ὅπλα λαμβανόντων. τοῖς καλοῖς καὶ ἀγαθοῖς οὐκ ἂν εἴη λήθη τῶν ἀρχαίων ἡμερῶν. ἀκούοιτε, ὦ φίλοι. οὐκ ἂν θαυμάζοιμι τοὺς ἐν μάχῃ κακούς. ὁ κλέπτης τῆς κλοπῆς ἀξίαν δίκην ἔχοι ἄν. σιγὴν ἐκήρυσσε τῷ στρατῷ ὁ Ταλθύβιος. ἐκέλευε τοὺς Σκύθας κύκλῳ κάμπτειν τοὺς ἵππους. τοῖς Ἀθηναίοις ἦσαν γραφαὶ κλοπῆς καὶ ἀργίας. οἱ Σπαρτιᾶται ἔλυον τοὺς νόμους τοῦ Λυκούργου.*

[1] Omit *all*, or *none*, of the connectives.

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Ex. 27. A wise man's leadership (*lit.* rule) is not always wise. The general was a powerful athlete. Let us hear the opinion of the judge. Judges should not be lawless. A horse would be an excellent gift for the general. The wise delight in wisdom. Let us pelt the lawless citizens. The athlete considered the prizes of the contest beautiful. The army was a beautiful-thing. The enemy were wretched soldiers. The messenger of the soldiers shall report (*lit.* announce) to the Persians. War is a terrible-thing. O that they would bring arms! The Spartans delighted in war, the Athenians in art.

VI. A Few Short Stories[1].

Ex. 28. ὁ Σωκράτης ἄριστος ἦν τῶν Ἀθηναίων. ἀλλὰ οἱ Ἀθηναῖοι ἔλεγον ὅτι τοὺς νέους φθείροιεν[2] καὶ ἄξιος εἴη θανάτου. ὁ οὖν Σωκράτης τὸ φάρμακον ἔπινεν. οὕτω γὰρ οἱ Ἀθηναῖοι τοὺς κακοὺς ἀποκτείνουσιν.

Ex. 29. ὁ Σόλων ὁ Ἀθηναῖος ἦν μάλα σοφός, καὶ οἱ δὲ βάρβαροι τὴν σοφίαν ἐθαύμαζον. Ἀνάχαρσις ὁ Σκύθης ἤκουε περὶ τοῦ Σόλωνος καὶ ἤθελε τὸν σοφὸν βλέπειν. ἐλαύνει οὖν εἰς τὰς Ἀθήνας ἐπὶ τὴν Σόλωνος οἰκίαν. ἐπεὶ ἔλεγεν ὅτι ἔχων καὶ αὐτὸς δόξαν οἴκοι ἐθέλοι τὸν Σόλωνα φίλον νομίζειν, Σόλων λέγει, Βέλτιον εἴη ἂν τοὺς οἴκοι ἔχειν φίλους.

Ex. 30. ὁ Ἀλέξανδρος ἀγγέλους ἔπεμπε καὶ ἐκέλευε τὸν Φωκίωνα τάλαντα ἑκατὸν δῶρον λαμβάνειν. ὁ δὲ Φωκίων ἐκέλευε τοὺς ἀγγέλους λέγειν τί ὁ Ἀλέξανδρος τὸ δῶρον πέμπει. ἐπεὶ οἱ ἄγγελοι ἔλεγον ὅτι ὁ Ἀλέξαν-

[1] It is believed that the beginner will find no difficulty in translating these stories, though he may not understand the formation of some of the inflected words which are used. [2] Gr. 932, 2.

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δρος κρίνει Φωκίωνα μόνον ἐν ταῖς Ἀθήναις καλὸν καὶ ἀγαθὸν, ὁ Φωκίων λέγει, Ἐγώ εἰμι τοιοῦτος ὅτι οὐ δῶρα λαμβάνω.

Ex. 31. *ἕκαστος τῶν θεῶν τέχνην ἔχει. ὁ γὰρ Ἀπόλλων προλέγει, ὁ δὲ Ἀσκλήπιος ἰατρός ἐστιν, ὁ δὲ Ἑρμῆς διδάσκει παλαίειν*[1], *οἱ δὲ Διοσκοῦροι σώζουσι τοὺς ναύτας ἀθλίους ἐν τῇ θαλάσσῃ, οἱ δὲ ἄλλοι ἄλλας τέχνας ἔχουσιν.*

Ex. 32. *ἕκαστος ἄνθρωπος δύο πήρας*[2] *φέρει, τὴν ἔμπροσθεν*[3] *τὴν δὲ ὄπισθεν*[4]. *καὶ κακῶν ἑκατέρα ἐστὶ πλήρης. ἡ μὲν ἔμπροσθεν ἄλλων τὰ κακὰ φέρει, ἡ δὲ ἑτέρα τὰ τοῦ ἀνθρώπου αὐτοῦ. οὕτως οἱ ἄνθρωποι τὰ ἑαυτῶν κακὰ οὐ βλέπουσι, τὰ δὲ ἄλλων πάνυ γιγνώσκουσιν.*

Ex. 33. *λόγος ἐστὶν ὡς ἄνθρωπος ὃς ἔφευγεν οἴκοθεν φονεὺς, ἥκει κατὰ τὸν Νεῖλον. ἀλλὰ λέων ἐκεῖ ἦν, καὶ τὸν τόπον φόβῳ λείπει καὶ ἐπὶ δένδρον ἀναβαίνει. ἐν δὲ τῷ δένδρῳ ἐστὶ δράκων. πάλιν οὖν ἐλαύνει εἰς τὸν ποταμόν, ἐν δὲ τῷ ποταμῷ ἦν κροκόδειλος ὃς πάνυ ἐσθίει. ἡ γὰρ γῆ καὶ ὁ ἀὴρ καὶ τὸ ὕδωρ μισοῦσιν ὅστις φονεύς ἐστιν.*

Ex. 34. It is now (the) middle of the day, and the sun is very warm. The shade of the trees is pleasing, and the sea is beautiful. And there is a boat[5]. Three sailors are in the boat. One sailor sleeps[6]; and the others do not see the danger before[3] (them). For a rock is in the sea, and the boat is near the rock. But they escape the danger.

[1] *παλαίω I wrestle;* [2] *πήρα a wallet;* [3] in front; [4] behind; [5] *πλοῖον;* [6] *καθεύδω.*

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Ex. 35. I have a horse. Formerly he was strong, but now he is wretched and worthless. Do you listen while I tell the cause. Thieves stole the corn of the horse, so-that[1] he had nothing (*lit.* not) to eat. But now I have a first-rate contrivance. I mix small stones[2] with the corn. The horse as he eats leaves the stones; but the thieves steal the stones with the corn. Thus it is easy to find the guilty (ones).

Ex. 36. Here was a horse in a terrible danger. The other horses were not able (*lit.* powerful) to release their companion[3]; for the master alone is able to do (it), and was not at-home. But among the horses was one very wise; and he ran up-to the house, and with his head knocked (at) the door. Thus the mischief[4] was manifest to the master, and he saved his horse.

Ex. 37. There was once a master who had a brick[5] of gold. One of the slaves stole the brick, but the master knew not the thief. But there was a wise judge in the district, and among the slaves there was great fear of the judge. Therefore the judge orders the slaves to listen-to his words, and said, The thief has a leaf on his head. And while the others keep (*lit.* have) quiet[6], the thief quickly shook[7] his head.

Ex. 38. Men should not consider the gods harsh and terrible foes, and so worship (them) in fear; but should sacrifice to-them (*αὐτοῖς*) as good and just, and trust them as wise and powerful friends. Thus would the gods hear the prayers of men and receive their sacrifices.

[1] *ὥστε.* [2] *λίθος.* [3] *ἕταιρος.* [4] *κακόν.* [5] *πλίνθος.* [6] *ἡσυχία.* [7] *τινάσσω.*

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The Egyptians thought the sun and moon gods; the Persians considered fire a god; but we know that God is spirit, and men must worship him (*αὐτόν*) in spirit and in truth.

VII. The Consonant Declension.

36. *Uncontracted Nouns.*

Case-endings, etc., Gr. 133 (163). Read App. 8.

1. *Masculines and Feminines.*—Paradigms from labial or palatal stems, Gr. 174; from lingual stems, Gr. 176; from liquid stems, Gr. 184 (cf. 550, *-τηρ*, *-τορ-* only).

Explanations.—For *φλεβός*, etc., Gr. 172; *γέρων*, *ποιμήν*, etc., Gr. 168, 2; other points, Gr. 169, 177-180 (cf. 172, Exc.). Contrary to Gr. 179 b, forms illustrating Gr. 179 may be considered mere imitations of nouns from stems in *ι* and *υ*, seen in Gr. 201; which they accidentally resemble in the nominative case. The vocatives *ποιμήν*, *δαῖμον*, etc., illustrate App. 9, (4).

It should be noticed that Gr. 55 d is the rule, *except for the dative plural.*

2. *Neuters.*—Paradigms, Gr. 181. Inflect also *γάλα*, *ὕδωρ* (Gr. 182 a), *φῶς* (Gr. 183, cf. 172, Exc.).

Explanations.—Formation, Gr. 167, 182, 183; 553, 1: accent, Gr. 546.

Compare inflection of L. *judex* with *φύλαξ*, *princeps* with *φλέψ*, *miles* with *χάρις*, *soror* with *ῥήτωρ*, *tibicen* with *ποιμήν*, *caput* with *σῶμα*, *lac* with *γάλα*.

37. *Accent of Uncontracted Nouns.*

Monosyllabic stems are oxytone in the theme (commonly), if they make the accusative singular in *α*; and perispomenon, if they make it in *ν*.

With reference to the accent of derivatives which

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are treated in Gr. 548–569, notice the last statement of 546.

38. *Exercises on the Uncontracted Nouns of the Third Declension.*

Ex. 39. *οἱ τύραννοι τῶν σωμάτων φύλακας ἔτρεφον. ἡ Ἑλλὰς ἔχει καλοὺς λιμένας. ἡ τῶν Ἰνδῶν χώρα ἐλέφαντας ἔχει καὶ δράκοντας. αἱ κεναὶ ἐλπίδες τῶν πολιτῶν βλάπτουσι τὴν πατρίδα. τὰ πνεύματα καὶ τοὺς χειμῶνας καὶ τὴν νύκτα πέμπει ὁ θεός, πέμπει δὲ καὶ τὸ φῶς καὶ τὰς θερμὰς ὥρας τοῦ ἔαρος. χάρις χάριν φύει, καὶ ἔρις ἔριν. θεῖον ἡγεμόνα τοῦ βίου ἔχομεν τὸν λόγον. αἱ τῶν δαιμόνων εἰκόνες ἱεραί εἰσι. ὁ κόραξ τοῖς ὄνυξι αἴρει τὸ τοῦ δεσπότου δεῖπνον. ὁ μὲν σκότος τῆς νυκτὸς φαίνει τὰ ἄστρα, τὸ δὲ φῶς τοῦ ἡλίου καλύπτει.*

Ex. 40. God is a spirit. Plato calls men the possessions[1] of the gods. The boys shall learn their letters. The love of riches is (the) cause of terrible evils. Flatterers are odious to the wise. A dragon was guarding the fruits of the Hĕspĕridĕs[2]. The rulers should be guardians of the laws. Babylōn was the prize of war to the Greeks. The Persians consider (*lit.* the) fire a divinity. The Athenians were the saviours of Greece.

Ex. 41. *οἱ κόρακες τὴν τῶν νεκρῶν σάρκα ἤσθιον. ὁ κήρυξ ἀγγέλλει τὸ ῥῆμα τῷ ἄρχοντι. τοῖς Ἕλλησι φύλλων στέφανοι ἦσαν ἆθλα τῶν ἀγώνων. ἀΐδιος ἀγών ἐστι τοῖς φιλοτίμοις ῥήτορσιν, τὸ δὲ ἆθλόν ἐστιν ἡ ἀθλία πατρίς. τὰ τοῦ Ὁμήρου ποιήματα τοῖς τῶν Ἀθηναίων παισὶ μαθήματα ἦν. ἔαρι θερμὸν αἷμα νεότητος, ἔαρος χάρις καὶ τὴν τῶν γερόντων φρένα τέρπει. οὐ τὸ ὄνομα*

[1] Gr. 726; [2] Oxytone.

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ἀλλὰ τὸ ἔργον τοῦ δικαίου θαυμάζει ὁ γενναῖος. ὁ γεωργὸς ἔσπειρεν, οἱ δὲ ὄρνιθες ἥρπαζον τὰ σπέρματα. δρᾶμά ἐστιν ὁ βίος τῶν ἀνθρώπων, ἡ δὲ σκηνὴ κόσμος. ὁ Θρᾷξ αἴρει καὶ ῥίπτει τὸν κρατῆρα.

Ex. 42. I see the figure of a lion. The herald's name was Talthybius. Plato called time the image of eternity. Anaximĕnēs considered air (to be) the principle (*lit.* beginning) of the universe. The soldier might, indeed, set-fire-to the wood, but the watchman would see the flame and signal with his trumpet. The opinions of the barbarians were a laughing-stock (*lit.* laughter) to the Greeks. The bird was bringing food for her young in her mouth. The Chimaera of the poets had a wonderful figure, being both a lion and a dragon and a she-goat. May the ambitious orators not ruin the affairs of the citizens. Let the citizens give (*lit.* have) thanks to their saviour Sŏlōn.

Contracted Nouns.

39. The following classes include the more important varieties of contracted nouns:

I. Stems in ι and υ.
II. Stems in a diphthong.
III. Stems in ς and τ.

The Attic dialect prefers the contracted forms. The uncontracted forms, which are given to show how these originated, are found in the old Greek of Homer and the Ionic dialect of Herodotus.

NOTE.—Before taking up contracted words of the Third Declension, those of the First and Second Declensions should be noticed.

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40. Contraction in general, Gr. 37, 39. See also § 7, Rem. Accent is not affected by contraction, except as stated in § 7.

SPECIAL RULES OF CONTRACTION.—**I. In Decl. I., and the *dual* and *plural* of Decl. II., contracted words preserve the final sounds of uncontracted words, and differ from them in accent only.**

II. Simple contracts (Gr. 540) **in *-ους* and *-ουν* are uniformly perispomena, except in the nominative dual** (Gr. 158 a); **compounds follow Gr. 158 b.**

Contracted paradigms of Decl. I. and II., Gr. 144, 157.

41. *Stems in ι and υ.*

Formation and inflection, Gr. 201, 204. Read App. 10.

The shorter acc. plur., *μῦς*, etc., are formed in the regular way; as, *μῦς* = *μυνς*, Gr. 55, and not a contraction from *μύας*.

Compare inflection of L. *turris* and *gradus* with *πόλις* and *ἰχθύς*.

REMARK.—The change of *ο* to *ω*, seen in the gen. sing. of this and the following classes, is found, also, in Attic forms of certain words of Decl. II., Gr. 159, 162 (cf. 160).

42. *Stems in a Diphthong.*

Formation, inflection, etc., Gr. 206–210; 557, 1; 560, 1: accent, Gr. 129 a.

REMARK.—The Homeric inflection (Gr. 206 D) suggests that the vowel-lengthening in certain cases of words in *-ευς* (Gr. 208 b, c) may be compensative for loss of *υ* = *ϝ*.

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REMARK.—Stems of this class in ευ seem to have originally ended in εϝ; hence the acc. sing. and plur. are perfectly regular, -εᾱ and -εᾱς for -εϝα and -εϝας. The Vau became υ when not followed by a vowel; cf. the corresponding interchange of Lat. u and v.

Stems in ου, αυ, οι are inflected in Attic as vowel-stems; hence βοῦς, γραῦς, ναῦς, οἶς—all acc. plur.—are for βου-νς, γραυ-νς, ναυ-νς, οἰ-νς, according to Gr. 55. But in Homer all except οἶς are inflected as consonant-stems; cf. Gr. 206 D.

43. *Stems in -σ- and -ϝ-.*

1. Formation and inflection of nouns from stems in -εσ- and -ασ-, Gr. 191; 190, 192, 195 (183).

For γένεσι, from γενεσσι, Gr. 62.

All masculine nouns from stems in -εσ- are proper names; Gr. 193, 194.

Compare the inflection of L. *genus* (for *genes*), gen. *generis* (for *genesis*), with γένος, gen. γενε(σ)ος.

2. Formation and inflection of nouns from stems in -οσ-, Gr. 196; cf. also 196 D.

3. Formation and inflection of nouns from stems in -ϝ-, Gr. 197–199.

44. *Exercises on the Contracted Nouns of the Third Declension.*

Ex. 43. κακῆς φύσεως σημεῖόν ἐστιν ὁ φθόνος. Περικλέους ἦν διδάσκολος Ἀναξαγόρας. βίου δικαίου τὸ τέλος καλόν. δεινὸν τὸ τῆς θαλάσσης κράτος. τῶν τῆς ψυχῆς παθῶν καὶ νόσων ἡ φιλοσοφία μόνη φάρμακόν ἐστι. αἱ ἄδικοι πράξεις μάχας καὶ στάσεις τίκτουσιν, ἡ δὲ δικαιοσύνη τίκτει φιλίαν. τὰ πονηρὰ κέρδη ἡδονὰς μὲν ἔχει μικρὰς, λύπας δὲ μακράς. ταῖς μὲν πόλεσι τὰ τείχη κόσμον καὶ ἰσχὺν φέρει, ταῖς δὲ

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ψυχαῖς ἡ παιδεία. αἴσθησιν ἔχει καὶ τὰ θηρία, σκέψιν δὲ καὶ πρᾶξιν μόνος ὁ ἄνθρωπος. θαυμαστὸν ὕψος εἶχε τὰ τείχη τοῦ ἄστεος.

Ex. 44. The actions must be signs of character. The knights could not defend the citadel. Philŏctētēs was lamenting the pain of his wound. The parents of Achilles were king Pēleus[1] and the goddess Thĕtis. The herdsmen were wondering-at the size and weight of the snake. His base gains should be a reproach to the seer. The brave (man) keeps his rank, but the coward leaves (it). The sport and laughter of his children should relax the frown (*lit.* loose the brow) even of the Stoic. The murderer contrives (*εὑρίσκω*) a loosing of his fetters. The diction must increase the beauty and power of the poetry.

Ex. 45. *Πλοῦτος ὕβριν τίκτει, πενία δὲ μέτριον καὶ δίκαιον ἦθος. ἡ μὲν αἵρεσις ἀνθρώπου ἔργον ἐστὶν, τὸ δὲ τέλος θεοῦ τάξις. τὸ τῆς ἥβης ἄνθος ἔφθειρεν ὁ ἀνόητος νεανίας. ὁ θεὸς τοῖς ὄρνισι τὸν ἀέρα νέμει, τῷ δὲ ἰχθύων γένει τὰ βάθη τῆς θαλάσσης. τὰ μέρη τοῦ ἔτους ὥρας ὀνομάζομεν. νόμων θέσει τὴν πόλιν ἔσωζεν ὁ Λυκοῦργος. ἕξεως γένεσις αἱ πράξεις. Ὅμηρος τοῖς ἔπεσι τὸ κράτος καὶ τοὺς πόνους φράζει τοῦ Ὀδυσσέως. ἡ ἀγαθὴ ἕξις τοῦ σώματος φέρει καὶ τὰ θέρη καὶ τὸ ψῦχος τῶν χειμώνων. ῥημάτων καὶ ἀριθμῶν χρῆσιν διδάσκομεν.*

Ex. 46. Poetry is an imitation of passion. Death brings a release from (*lit.* loosing of) the toils of life. The Etnean mountain covers the savage giant. Let the seers not speak falsehoods and persuade the mul-

[1] Oxytone.

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titude with empty hopes. The best wood is (that) of the oak. The good painter must signify the nature of the man in his likeness; he must paint the speed of the runner, and the boldness of the soldier, and the wisdom of the philosopher. Wonderful is the power of faith and hope. The acquiring of knowledge and prudence is the aim of life to the philosopher. We must learn the form of the body by the sight. The customs of strangers are a cause of laughter to the mob and of learning to the wise. Achilles could not escape the bow and the dart of Paris. The goddesses assign to the shepherd the decision of beauty. Cyrus was the king of a powerful nation.

45. *Irregular Nouns of the Third Declension.*

The following are the most important of the irregular nouns whose peculiarities have not been already noticed. In some of these certain analogies come to the surface, while others can be explained by very simple changes of sound. It may be noticed, also, that these words are chiefly "every-day" words, and most likely to show extensive phonetic corruption from long and constant use.

Words may be heteroclitic, Gr. 212; heterogeneous, Gr. 214; defective, Gr. 215; metaplastic, Gr. 213 (πῦρ). See also Gr. 168 b; 216, 2-6, 10, 12, 15, 17, 20.

Ζεύς, for Διευς, illustrates Gr. 68. On accent of οὗς, see Gr. 172, Exc.

Inflection of stems in ερ, Gr. 188, 189.

EXPLANATIONS.—For the omission of ε in the stems in ερ, cf. Eng. *brethren* for *bretheren*, L. *patres* for *pateres*, Gr. 43; for the insertion of δ, the forms *tender*, *gender*, from L. *tener*, *gener*, through the French.—"Prim. Phil.," cap. i., 36.

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46. *Exercises on the Irregular Nouns.*

Ex. 47. *τοῦ γήρως ἄνθος ἐστὶν ἡ φρόνησις. γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει. τὴν δικαιοσύνην μητέρα τῶν ἀρετῶν λέγουσιν. τὰ κέρα ἐστὶ τῶν βοῶν ὅπλα. Κῦρος τὸν τῆς μητρὸς πατέρα κτείνει. Διονύσιος ὁ τῶν Συρακοσίων τύραννος ταῖς Λυσάνδρου θυγατράσι δῶρα καὶ ἱμάτια ἔπεμπε. ἀνὴρ ἄνδρα καὶ πόλις σώζει πόλιν. ὃς καὶ βοῦς καὶ ὄρνιθας καὶ πρόβατα καὶ προβάτων φύλακας κύνας τρέφει ὁ γεωργός. αἰδῶ καὶ φόβον τοῖς παισὶν ἡ φύσις νέμει. τοῖς Ἀθηναίοις πλῆθος ἦν νεῶν καὶ ἵππων καὶ χρημάτων. μάρτυρα καὶ κριτὴν τοῦ βίου ἔχομεν τὸν θεόν. τοῖς μὲν ὀφθαλμοῖς τὰ ἔργα βλέπομεν τῶν ἀνδρῶν, τοῖς δὲ ὠσὶ τὴν φήμην ἀκούομεν.*

Ex. 48. Minerva bore in her hand a long spear. Dēmosthĕnes used-to-drink water only, but Aeschines (drank) wine. Let the rulers assign honors to the priests of Jupiter. The fool (*lit.* foolish) is-a-slave to his belly, but the mind of the wise is master of his body and of his passions. May the light of the morning not bring new pains to the wretched. The boys shall strike (*κόπτω*) the ball with hand or foot. The ambassadors of the barbarians might bend their knees and worship the king, but the Greeks must remain upright. We close the way of the breath with our tongue and teeth, and produce sounds (the) sign of our thought. The noble virgin has her modesty (as) an ornament and safeguard. The rock has a clear echo. The city of Athens was small, but her citizens performed (*lit.* did) illustrious deeds. A few soldiers of the Greeks might rout a whole army of the Persians. The Athenians, the saviors of Greece, guarded their country bravely.

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VIII. Adjectives of the Imparisyllabic Declension.

47. *Uncontracted Adjectives.*

Nouns from consonant-stems in Decl. III. are commonly paroxytone.

Paradigms from stems in -ν-, Gr. 235.

Paradigms from stems in -ντ-, Gr. 240. To these ἑκών also must be added; originally a participle, and hence inflected like λύων (Gr. 242).

Two irregular adjectives, μέγας and πολύς, Gr. 247.

Some adjectives have but one termination, Gr. 246.

Explanations.—In general, Gr. 228. For stems in -ν-, Gr. 233, 234. For stems in -ντ-, Gr. 237, 239 (129 a); πᾶσα = πανσα = πανσσα = παντ-ια, Gr. 67.

The meaning of πᾶς is somewhat dependent on its position in the phrase to which it belongs; Gr. 672. Some grammars give no dual to πᾶς, for reasons which would seem to be obvious.

The meaning of the suffix -εντ-, Gr. 567.

The stem πολλο is connected with πολυ through πολϝ-ο, by assimilation.

48. *Contracted Adjectives.*

Paradigm for stems in -υ-, Gr. 229.

Paradigm for stems in -εσ-, Gr. 230.

Explanations.—ἡδεῖα = ἡδεϝια from ἡδυ-ια; see App. 10. For other points, Gr. 231.

Remark 1.—We find contracted adjectives belonging to Decl. I. and II.: as ἁπλοῦς, ἁπλῆ, ἁπλοῦν from ἁπλόος, ἁπλόη (Gr. 222 a), ἁπλόον; so also ἀργύρεος, ἀργυροῦς, and χρύσεος, χρυσοῦς, Gr. 223 (566). For peculiarities of contraction and accent, see § 40.

Remark 2.—A few words in -ως follow the Attic Declension; as ἵλεως, Gr. 226.

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49. *Exercises on the Adjectives.*

Ex. 49. *τὴν πατρίδα ἄκοντες ἔλειπον οἱ δυστυχεῖς. βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά. ἡ μὲν ψυχὴ τοῦ ἀνδρὸς ταχεῖα καὶ ὑγιής*[1]*, τὸ δὲ σῶμα βραδὺ καὶ νοσῶδές ἐστιν. | μόνος τῶν ζώων ὀρθὸς καὶ φωνήεις ὁ ἄνθρωπος. | φίλοι εἰσὶ τῷ Διὶ οἱ εὐσεβεῖς καὶ σώφρονες. Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας ἔλεγεν. καὶ δήμῳ καὶ τυράννῳ γλυκεῖα ἡ τῶν κολάκων φωνή. πολλὰς τύχας ἔχει ὁ μακρὸς αἰών. οἱ ἀκρατεῖς καὶ ἀργοὶ τὸν μὲν πόνον πονηρὸν, τὴν δὲ ἡδονὴν ἡδεῖαν νομίζουσιν. θρασεῖς οἱ ἀμαθεῖς καὶ κρίνουσι πάντα, φόβον δὲ τίκτει καὶ αἰδῶ ἡ παιδεία. τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. τοῖς ἀκρατέσι βραχεῖα ἡδονὴ μακρὰν τίκτει λύπην. θαυμάζομεν τὰ θαυμαστὰ ἔθη τῶν πατέρων. Οἱ Ἀθηναῖοι νεῶν*[2] *καὶ δοράτων καὶ ἀσπίδων πλούσιοι ἦσαν· οἱ δὲ Σπαρτιᾶται ἀνδρῶν καὶ ἀνδρείας. αἱ μητέρες τῶν Σπαρτιατῶν ἄρισται Ἑλληνικῶν γυναικῶν. αἱ νύκτες πολλῶν μηνῶν τοῦ ἔτους ἡδεῖαί εἰσιν ὥσπερ αἱ ἡμέραι.*

Ex. 50. Time is the healer of all grief. The river is deep and full of great fish. O wretched boy, would you beat your mother? The incontinent are weak and sin against their will (*lit.* unwilling). The Stoics thought the passionless (man) alone wise and good. Even to the continent (man) the battle must be severe (*βαρύς*), but he obtains the victory over (*lit.* of) pleasure. The temperate (man) is master of all his passions. The Ethiopians are black and have their hair thick. The mass admire even the foolish and unjust actions of the fortunate, but the obscure virtues of

[1] Gr. 231 b; [2] 753 c (729 f).

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the unfortunate escape notice. Atlas bears the weight of the broad heaven. The king and the father are types and images of God, the true father and king of all things. The tyrant could have no (*lit.* not) knowledge of true friendship.

Ex. 51. *εὐγενεῖς εἰσιν οἱ τῶν ἀγαθῶν γονέων παῖδες. τῷ εὐγενεῖ κόσμος ἄριστός ἐστιν ἡ αἰδώς. τοῖς πένησι καὶ γέρουσι βαρεῖά ἐστιν ἡ τοῦ χειμῶνος ὥρα, οἱ δὲ πλούσιοι ἱμάτια παχέα ἔχουσι, ψύχους φάρμακον. τοῖς πολλοῖς τῶν ἀνθρώπων ἀηδές ἐστι τὸ ἀληθὲς, οἱ δὲ ψευδεῖς λόγοι τῶν σοφιστῶν θαυμαστοί εἰσι καὶ γλυκεῖς. συγγενεῖς εἰσι πάντες οἱ δυστυχεῖς. οἱ κόλακες τοῖς ψευδέσι λόγοις τοὺς εὐήθεις νεανίας λαμβάνουσι. τοῖς Ἀθηναίοις ἦσαν πολλαὶ νῆες μακραὶ καὶ τριήρεις. ἡ τῶν ἀρχαίων ἱστορία πολλὰ μυθώδη ἔχει. ἥμισυ μέρος τῶν ἀνθρώπων ἐστὶ τὸ θῆλυ γένος. ὀξεῖαν φωνὴν ἔχουσιν αἱ γυναῖκες καὶ οἱ παῖδες, οἱ δὲ ἄνδρες βαρεῖαν. τοῖς μὲν ἀσεβέσι ποινὰς καὶ φόβους ἀγγέλλουσιν οἱ ἱεροὶ λόγοι, τοῖς δὲ εὐσεβέσιν ἡδεῖαν ἐλπίδα καὶ εἰρήνην. τεκμήριον σαφὲς εἶχεν Ἠλέκτρα τὰς τοῦ Ὀρέστου κόμας.*

Ex. 52. The ancients thought the figure of the earth not spherical but flat. The Plataeans were leaving the direct road from fear of the enemy. The vehement and the bustling must be wearisome to their friends. The solitude of the woody mountains is sweet to the poet and to the philosopher. The swift Iris[1] and Hĕrmēs the-son-of-Maia[2] were the messengers of Zeus. The nature of the wise and temperate is divine, but (that) of the ignorant and licentious is brutal. Croesus had a great name and great power and much

[1] Ἶρις. [2] Gr. 559 (or 730 a).

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riches, but he could (ἔχω) not be happy. The Greeks called the king of the Persians the great king. The toil of the day and the silence and darkness of the night bring deep sleep to the healthy. Choice is (the act) of a free and willing (agent). Let us keep the likeness of the charming Aspasia. The character of Achilles was rash and vehement.

IX. Comparison of Adjectives.

50. *Forms of the Comparative and Superlative Degrees.*

Formation, etc., Gr. 248, 249, 253; 236.

Learn the comparison of the following: φίλος, γεραιός, παλαιός, εὐδαίμων, as found in Gr. 250, 251.

The noun πρέσβυς gives πρεσβύτερος, πρεσβύτατος. Cf. Gr. 216, 17.

Many of the commonest adjectives form the comparative and superlative irregularly, either from employing different stems (as in Latin, *bonus, melior, optimus; malus, pejor, pessimus;* in English, *good, better, best; bad, worse, worst*); or from what is called the principle of euphony, harsh sounds being soonest worn away and unimportant syllables slurred over, in words of most frequent use. Cf. Gr. 254, 255.

Special Rule of Accent.—**The accent of all forms in the comparative and superlative degrees is always recessive.**

51. *Syntax of the Degrees of Comparison.*

1. The use of the comparative implies a comparison between *two* things. The word expressive of the second thing may be joined to the comparative (as in

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Latin) either (1) by a conjunction (ἤ = quam) without change of construction; or (2) when the first member of the comparison is in the nominative or accusative case (see the examples in Gr. 643 a, b), the conjunction may be omitted and the second member of the comparison put in the genitive (= the Latin ablative).

The latter member of the comparison may be omitted both in Greek and Latin, and the comparative then acquires a sort of positive force; e. g., *juventus est naturâ vehementior*, ἡ νεότης ἐστὶ φύσει ὀξυτέρα, youth is naturally somewhat (*or* too) vehement, *lit.* more vehement (than the ordinary standard of vehemence). This use attaches itself especially to particular words, as νεώτερος, newer, younger, which comes to mean whatever is somewhat new or startling, and thus νεώτερον = innovation, revolution.—Gr. 649.

2. The superlative implies a comparison of several things, one of which it sets by itself as surpassing all the rest, Gr. 650 [1].

The second member of the comparison is, however, sometimes omitted with the superlative as with the comparative. The superlative is then used as a sort of positive.—Gr. 650 b.

52. *Exercises on the Comparison of Adjectives.*

Ex. 53. πάντων κτημάτων ψυχὴ θειότατον. οὐχ ὁ μακρότατος βίος ἄριστος, ἀλλὰ ὁ σπουδαιότατος. δεινοτάτη καὶ βαρυτάτη νόσων ἡ μανία. ἡ ψυχὴ καὶ θειοτέρα καὶ καλλίων ἐστὶ τοῦ σώματος. Ἀφροδίτην Ἥρας καὶ Ἀθηνᾶς χαριεστέραν ἔκρινεν ὁ Πάρις. πολλά ἐστι πενίας βαρύτερα, νόσος καὶ αἰσχύνη καὶ δουλεία. Ἀλκιβιάδης τῶν πολιτῶν βιαιότατος καὶ ἀκρατέστατος

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ἦν. αἰσχροῦ βίου θάνατος βελτίων ἐστίν. Σωκράτης κρείσσω ἔλεγε τὸν τῆς ψυχῆς ἢ τοῦ σώματος ἔρωτα. πάντων ἀνθρώπων Αἴακος ἦν εὐσεβέστατος. τῶν μὲν νεωτέρων τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν. οἱ Αἰθίοπες τῶν Λιβύων μελάντατοί εἰσιν.

Ex. 54. The moon is smaller than the earth, and the earth than the sun. Miltiades and Aristeides and Pĕricles were better men than Clĕōn and Hypĕrbŏlus. The deepest rivers are slowest. Athens and Sparta and Corinth were the most illustrious of the cities of Greece. Homer and Hēsiŏd were the most ancient poets of Greece. The maiden's hair is blacker than the raven. Athens had the most illustrious poets and orators and philosophers of all the Greeks. To the Greeks and Romans their country was dearer and holier and more honored than wives and children and houses and lands (ἀγρός). The just orator must not advise the pleasantest, but the best (things) for the people. (It is) not the rich (who) are more happy than the poor, but the earnest than the idle, and the wise than the ignorant.

Ex. 55. ἀρχὴ παντὸς ἔργου μέγιστόν ἐστιν. Ἡσίοδος λέγει, πλέον[1] ἥμισυ παντός. ἐσχάτη πόλις τῆς Φρυγίας Ἰκόνιον. πλήθει οὐκ ἐλάσσονες ἦσαν οἱ Βοιωτοὶ τῶν Ἀθηναίων. οὐκ ἔστι[2] μεῖζον ὅπλον τοῖς ἀνθρώποις ἢ σοφία. ἡ τῶν Ἰνδῶν χώρα πλείστους καὶ μεγίστους ἐλέφαντας τρέφει. τὰ μικρὰ κέρδη μείζονας βλάβας φέρει. οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις[3] χαίρουσιν, οἱ δὲ πρεσβύτεροι ταῖς τῶν νέων τιμαῖς. τὰ χείρονα πλείω βροτοῖς ἐστι τῶν ἀμείνονων. βασιλέως ἀρχὴ ῥᾴων ἢ ὀργῆς.

[1] Gr. 611; [2] 480, 1 or 3; [3] 778.

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Ex. 56. Water is best, says Pindar (*Πίνδαρος*). A licentious man is not superior to (*lit.* than) the most savage beast. The easiest way is quickest for the army. Wealth is a most cowardly thing. The incontinent must suffer a most hateful slavery. Anaximander thought the sun not less than the earth, but Epicūrus thought it very small. Education is a better possession than riches. The rich receive more honor than they should. (A) few wise (men) are more to be feared (*φοβερός*) than many fools. Sure friends are the truest scepter for kings, the best safeguard, and the fairest ornament. The horse is weaker but swifter than the elephant. The former citizens were superior to the later. The last shall be first, and the first last.

X. Pronouns.

53. *Personal Pronouns.*

1. *ἐγώ, I* (L. *ego, egotism*). 2. *σύ, thou* (L. *tu*). 3. *οὗ, of him* (L. *sui*).—Gr. 261, 262.

As in English and Latin, these old and well-worn words are very irregular. They are so intimately connected with ourselves that it was important to mark more clearly than in other words the relation they bore to the rest of the sentence; e. g., whether I, the speaker, am agent or patient, acting singly or in concert with others. For this reason we find in most languages that they borrow their inflections from a number of stems, as Lat. *ego, me, nos;* Fr. *je, moi, nous;* Ger. *ich, mir, uns;* Eng. *I, me, us.*

In Attic, the pronoun *οὗ,* which stands for the 3d person, is used only in a special reflexive sense, its place being supplied by one or other of the demon-

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stratives, usually ὅδε, οὗτος, or ἐκεῖνος in the nominative, and αὐτός in the oblique cases. Even as a reflexive, it is far less common than the longer form ἑαυτοῦ. Cf. Lat. *sui*, *sibi*, etc.

REMARK.—ἡμῖν, ὑμῖν = ἡμε-ιν, ὑμε-ιν; the same case-ending serving here for both dual and plural datives, since they may be distinguished by their different stems.

Possessive Pronouns.—Gr. 269; 675, 689.

54. *Exercises on the Personal and Possessive Pronouns.*

Ex. 57. ἡ τύχη σε[1] φεύγει[2], ἀλλ'[3] οὐκ ἐγώ. τὰ ἄστρα ἡμῖν σημαίνει τὰς τῆς νυκτὸς ὥρας. δικαίους ὑμᾶς, ὦ ἄνδρες, καὶ φιλανθρώπους νομίζω. πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσίν. ἡμεῖς μὲν ἄνδρες ἐσμεν, ὑμεῖς δὲ νεανίαι ἐστέ. ἐγὼ μὲν ἥσσων εἰμὶ σοῦ, σὺ δὲ τοῦ σοῦ[4] ἀδελφοῦ. τὴν ἐμὴν φιλίαν ἀληθεστάτην νομίζετε[5]. οὐκ ἔστι μοι[1] φίλος σοῦ παλαίτερος. τὴν ὑμετέραν πόλιν, ὦ Ἀθηναῖοι, πάντες καλλίστην λέγουσιν. οἱ βάρβαροι τοὺς τῶν πολεμίων νεκροὺς λείπουσι, τοὺς δὲ σφετέρους[6] θάπτουσι[7].

Ex. 58. The death of the child would be an undying grief to us-two. O wretched Ajax, I must pity thy fortune. Let us citizens rejoice, but do you keep silence, O strangers. To you, indeed, the more in number, but to me the wiser assign honor. The great king Xĕrxēs sends me and the other ambassadors. May our friend Charmidēs not suffer a great grief. God pity us, weak and foolish mortals. The Thracians were stealing our sheep. There could not be a forgetfulness of thy songs, O poet. Silence is pleasanter to me than noise.

[1] Gr. 263; [2] 712; [3] 79 (75), 107; [4] 673 b; [5] 873; [6] 692, 1; [7] 74 c.

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55. *Demonstrative Pronouns.*

I. The demonstrative pronouns may be described as—

1. The direct: ὅδε, this by me = L. *hic;* οὗτος, this, or that, by you = L. *iste* (Gr. 698); ἐκεῖνος, that yonder = L. *ille.*

2. The intensive: αὐτός, Gr. 678–680.

3. The indirect: αὐτός (in oblique cases), Gr. 682.

Inflection of ὅδε and οὗτος, Gr. 271, 272.

Inflection of ἐκεῖνος, Gr. 271 [4]; of αὐτός, Gr. 265.

Illustrating the several uses of αὐτός, put the following sentences into Greek: I myself see the same man. These are the same (things). Do you see him? We see them and their friends.

NOTE.—Observe the inferiority of the Greek to the Latin in respect to pronouns of this kind, αὐτός being used in three distinct senses.

II. The word ἄλλος, other (L. *alius*), which is generally classed with the pronouns, is declined like αὐτός (ἄλλος, -η, -ο, etc.); with the article it acquires the meaning of L. *ceteri.* Cf. also Gr. 704 a, 705.

Originally the neuter of adjective pronouns had a termination, τ, corresponding to the *d* of Latin, *id, illu-d, quo-d;* so that ἄλλο is identical with *aliu-d,* Gr. 86.

ἕκαστος, each = L. *quisque,* and ἑκάτερος, either = L. *uterque,* follow the regular adjective declension. Their meaning and use are obvious from their terminations, Gr. 296, cf. 673 a.

56. *Syntax.*—Notice a peculiarity in the position of the article when used with a demonstrative pronoun. According to the rule for the attributive,

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the pronominal adjectives οὗτος, ὅδε, ἐκεῖνος, αὐτός should be placed between the article and the substantive when they have an attributive force. On the contrary, we find them placed in the order which properly denotes the predicative use, as οὗτος ὁ ἄνθρωπος or ὁ ἄνθρωπος οὗτος *this man*, Gr. 673. Probably the origin of this is, that the demonstrative was looked upon as a substantive in apposition with another substantive, so that the literal translation would be "this one (I mean) the man," "the man (I mean) this one." Cf. also page 22, foot-note, and Gr. 674.

57. *Reflexive and Reciprocal Pronouns.*

The reflexive pronouns are compounded of the personal pronouns and the demonstrative αὐτός, Gr. 266, 683. Concerning other forms, οὗ and ἕ, Gr. 685 [1].

The reciprocal pronoun ἀλλήλων, of each other, is formed by a sort of reduplication of ἄλλος, Gr. 268; cf. L. *alius alium* = one another. On the quantity of the penult, Gr. 34.

58. *Exercises on the Demonstrative, Reflexive, and Reciprocal Pronouns.*

Ex. 59. Οἱ ἄνθρωποι αὐτοί εἰσιν ἑαυτοῖς πολεμιώτατοι. κύνας τρέφω ἐμαυτοῦ καὶ τῶν ἐμῶν φυλακήν. τῷ ἡμετέρῳ βίῳ τὸ αὐτὸ σχῆμα οὐ μένει. τούτων τῶν ὀλίγων πάντες [1] οἱ Πέρσαι ἥσσονες ἦσαν. οὐ τοῦτο λέγω, ἀλλ' ἐκεῖνο. οἱ μὲν πατέρες τούτων τὴν πατρίδα ἔσωζον πολλοῖς πόνοις καὶ κινδύνοις, οἱ δὲ παῖδες αὐτῶν [2] πάντα φθείρουσι τῇ δειλίᾳ καὶ τῇ ἀργίᾳ. αὐτὸς τῇ ἑαυτοῦ [2] χειρὶ τὴν μητέρα κτείνει Ὀρέστης. οἱ ἀκρατεῖς

[1] Gr. 672; [2] 673 b.

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καὶ ἄνομοι σφᾶς αὐτοὺς τῶν σωφρόνων ἀνδρειοτέρους καὶ γενναιοτέρους νομίζουσιν. ταὐτόν[1] *ἐστιν*[2] *ὀργὴ καὶ μανία. οἱ συγγενεῖς εἰσιν ἀλλήλοις καὶ φίλοι ἄριστοι καὶ πολέμιοι δεινότατοι.*

Ex. 60. These things spoke the ambassadors; may their words (*lit.* of them) be pleasant to the king. The general hears the speech of the herald, and speaks as follows (*lit.* these things). This is the ancient city of the Atreidae, and this the temple of the goddess. This island saw the young Phoebus, that heard[3] the voice of Homer. To this man (i. e., to me) the voice of flatterers is hateful. We are the children of the Spartans, but our spirit is not the same. Let us not, ourselves, be the cause of slavery to ourselves. Would that the citizens would not corrupt one another by their evil customs. The one side (*οἱ μὲν*) are wicked and licentious, the other (*οἱ δὲ*) harsh and oppressive (*βαρύς*). To each man his own interest (*lit.* the things of himself) alone is dear.

59. *Interrogative and Indefinite Pronouns.*

As in Latin, there is one form for the simple interrogative and the simple indefinite; *τις* = *quis*, Gr. 277; also 119 a. The stem *τι*, like the stem *πολυ*, by the addition of a vowel passed into the *O*-declension. *τιο* afterward became *τεο*, and by contraction *τοῦ*. Thus the forms in ( ) are explained. Cf. Gr. 277 D.

60. *Relative Pronouns.*

The simple relative, Gr. 275; the indefinite relative, Gr. 280 (read 121 a).

[1] Gr. 265, 617; [2] 610; [3] 742 c.

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The word ὅστις is also used as the indirect interrogative. τίς, who? ὅστις, (tell me) who? Gr. 700.

The relative pronoun differs from the others in its power of connecting sentences.

61. *Syntax of the relative.*—Gr. 598, 627; cf. 996. The omission of the antecedent occurs in English; e. g., "*Who* steals my purse steals trash," for *he, the man who;* "*What* (= that which) I do, thou knowest not now."

62. *Exercises on the Interrogative, Indefinite, and Relative Pronouns.*

Ex. 61. τί ἔστι φίλος; ἄλλος ἐγώ. τίς ἥδε χώρα καὶ τίνες οἱ ἄνθρωποι; μακάριος ὅστις νοῦν ἔχει καὶ σῶμα ὑγιές[1]. τοῦτό ἐστιν ἐκεῖνο ὃ Πρωταγόρας ἐδίδασκε. (οὐκ ἔστιν ὅστις οὐχ αὑτῷ φίλος.) οὗτος ὑμῶν, ὦ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις τὴν αὑτοῦ ἄγνοιαν γιγνώσκει. οἱ ἀκρατεῖς, ἃ μὲν ἀμείνω νομίζουσι, ταῦτα οὐ πράττουσιν, ἃ δὲ κακίω, ταῦτα[2] πράττουσι. εἰσὶν ἡδοναί τινες αἳ λύπας τίκτουσιν. γυνή τις ὄρνιν εἶχεν ἢ χρυσᾶ ὠὰ ἔτικτε. οἱ πολλοὶ, ὅστις ἀρχὴν ἔχει ἢ ἄλλην τινὰ τιμὴν, τοῦτον εὐδαίμονα νομίζουσιν.

Ex. 62. Who could have richer friends than the king of the Persians? Who is wiser than Solon, or richer than Croesus, or more just than Aristeides? What cry do I hear? (The things) which the laws command must be just. May every citizen have some art which might bring some good to the other citizens. Do you know that general yonder who bears a staff in his right hand? Whoever does just actions, him we

[1] Gr. 231 b; [2] 697.

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call just. (The men) whom we buried were some (ὁ μὲν) Boeotians (and) some (ὁ δὲ) Spartans. We should pity those who err from ignorance[1] and unintentionally (*lit.* unwilling). To the noble those are most hateful who from cowardice speak falsehood and do disgraceful deeds.

63. *Correlative Pronouns.*

The interrogative, indefinite, demonstrative, and relative pronouns which we have treated of so far, are all of the highest degree of generality, referring to the idea of bare existence; but the same pronominal framework, so to speak, is applicable to less abstract ideas, such as those of quantity, quality, duality, etc. Thus the interrogative τί, *what*, assumes nothing beyond the existence of the indefinite τι, *something*, and puts no limit to the answer expected except that it must denote a something (in metaphysical language, a *substance*); but the interrogative πόσον = L. quantum, assumes the existence of something possessed of size (the indefinite ποσόν), and limits the answer expected to a statement of this size.

The following scheme gives the pronouns classified under the heads mentioned. The student will do well to associate constantly the Greek with the corresponding Latin.

It will be observed that the interrogatives belong to a root πο, the demonstratives to a root το, and the relatives to a root ὁ. These roots will appear more important when we come to adverbs.

[1] Distinguish gen., Gr. 744, from dat., 776.

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64. *Scheme of the Correlative Pronouns.*

Idea.	Interrogative.	Indefinite.	Demonstrative.	Relative.
Simple Existence Things in themselves	τίς, L. *quis*, who? what?	τις, some one, any one	ὅδε, οὗτος, L. hic, iste, this	ὅς, L. qui, who
Duality Things in pairs	πότερος, L. *uter*, which of two? *whether?*	πότερος, one of two	ἕτερος, L. *alter*, the *other*	ὁπότερος, whichever of the two
Quantity Things as counted or measured	πόσος, L. quantus, *quot*, how great? how many?	ποσός, of some size or number	τόσος, τοσόσδε, τοσοῦτος, L. tantus, *tot*, so great, so many	ὅσος, L. quantus, quot, as great as, as many as
Quality Things as described	ποῖος, L. qualis, of what kind?	ποιός, of some kind	τοῖος, τοιόσδε, τοιοῦτος, L. talis, such	οἷος, L. qualis, of such a kind as

N. B.—The English word *as* must often be rendered by the relative pronoun ὅσος or οἷος and the corresponding demonstrative; thus, "we have *as much* food *as* is necessary," *τοσοῦτον σῖτον ἔχομεν ὅσος ἀναγκαῖός ἐστιν.*

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65. *Exercises on the Correlative Pronouns.*

Ex. 63. *οἷος ὁ τρόπος, τοιοῦτος ὁ λόγος. ποίας νεότητος οὐ κρεῖσσον τὸ τοιούτου ἀνδρὸς γῆρας; ἐκείνους ψέγομεν ὅσοι ἑκόντες ἁμαρτάνουσι. εἰρήνην ἔχομεν τοιαύτην οἵας*[1] *οἱ δειλοὶ ἄξιοι. ὅσα τὰ τῆς ψυχῆς πάθη, τοσούτους δεσπότας ἔχουσιν οἱ ἀκρατεῖς. πότερον βέλτιον νομίζεις, σοφίαν ἢ πλοῦτον; τοιοῦτοι ἦσαν ἐκεῖνοι οἱ ῥήτορες, οἳ οὐκ εὐδαιμονίαν, οὐ τιμὴν ἐνόμιζον τέλος τῆς πολιτείας, ἀλλὰ μόνα τὰ χρήματα. ἡ τῶν ἀριθμῶν*[2] *καὶ τῆς ἄλλης τοιαύτης παιδείας ἄγνοια αἰσχρόν ἐστι. πόσος τῶν Περσῶν στρατὸς ὀλίγους Ἀθηναίους ἔφευγεν; οὐχ ὁπότερος πλείω χρήματα ἔχει, ἀλλ' ὁπότερος δικαιότερός ἐστι καὶ σωφρονέστερος, τοῦτον*[3] *βελτίονα φίλον κρίνομεν.*

Ex. 64. The barbarians killed all as many as they found of the Greeks. Such as the actions are, such must be the character. Couldst thou deem (*κρίνω*) wealth so great a good to man? The Persians assign such honors to their kings as pious men (do) to the gods. Dēmŏsthĕnēs did not think every peace desirable (*lit.* pleasant), but peace of-a-certain-kind (*ποιός τις*). What-kind-of war would not be better than such a peace? The love of riches is the cause of many evils to states, but not of so many as the love of pleasure and of idleness. How many years has your father? Which of the (two) brothers was the elder? With the right hand let him seize the spear, with the other the shield.

66. *General Remarks on the Pronouns.*

No part of grammar is more interesting to the philologer than the pronoun. Not only is it of great

[1] Gr. 753 f; [2] 666 a; [3] 697.

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value for exhibiting the connection of different languages, but it opens up a most important line for investigation respecting the origin of inflections generally. According to what is now the generally received opinion, we find here, in their least disguised form, the elements of nominal and verbal inflections[1], as well as of the majority of numerals and prepositions. To show this in detail belongs to more advanced grammar. We can only notice here that the demonstrative is the earliest form of pronoun, and that the others have been gradually developed out of it[2].

Thus the 1st person would originally mean "this one here," as we find even in later Greek *ὅδε ἀνήρ* used as a periphrasis for *ἐγώ*; the 2d person would mean "this one near," as we find in later Greek *ὦ οὗτος*[3] used for *σύ*; the 3d person is still supplied by a demonstrative.

Again, *ὁ, ἡ, τό,* which becomes in later Greek the article, or "distinctive pronoun" (as it has been called), is used by Homer either as a demonstrative or personal pronoun, or as a relative; and there are traces remaining in Attic of both these uses, particularly of the demonstrative use in the phrases *ὁ μέν, ὁ δέ,* the one, the other (*lit.* he on the one side, he on the other side). The development of the article out of the demonstrative may be illustrated by the French *le*, from L. *ille*.

The relative *ὅς, ἥ, ὅ* was originally the same[4] as

[1] Thus the old forms *ἐσμί, ἐσσί, ἐστί* (§ 21), are respectively made up of the stem *ἐς* joined to *με*, the stem of the 1st person, to *σε* the stem of the 2d person, and to the demonstrative root *τό*.

[2] Gr. 653; [3] 698.

[4] The same in substance of meaning, but different in origin.

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ὁ, ἡ, τό, and had a demonstrative force, of which the Attic still preserves traces in particular phrases. This connection between the demonstrative and relative is illustrated by the double force of the English *that*, as in the verse, "Who is he *that* will harm you if ye be followers of *that* which is good?" and the German *der*, which is article, demonstrative, and relative in one.

The connection of the relative and interrogative is plainly shown by the Latin *qui*, *quis*, and Eng. *who*; that of the interrogative and indefinite by all the Greek examples given, and by the Lat. *quis*, *si-quis*, *ali-quis*.

XI. Numerals[1].

67. Memorize first ten of each list, Gr. 288; and inflections of Gr. 290. Read Gr. 296, 297.

[1] The etymological connection of the greater part of the numerals in Greek, Latin, and English is generally evident at once. Where the connection is less obvious, as in τέσσαρες, *quatuor*, *four*, it is conclusively shown by a further examination of the allied forms in others of the Indo-European languages. Thus we find in Greek a dialectical form πίσυρες = τέσσαρες, and again in Latin a dialectical form *petora* = *quatuor*, from which we obtain the equation,

$$\text{τέσσαρες} = \left\{ \begin{array}{c} \text{πίσυρες} \\ \text{or} \\ \textit{petora} \end{array} \right\} = \textit{quatuor}.$$

And that an original Indo-European word may appear in one dialect with *qu*, in another with *p*, and in a third with *t*, is evident from examples which we have already met with in the course of this book; thus:

τις = *quis* = Dialectic ποϛ or κοϛ (cf. Hd. Gr. 278 D),
τε = *que*,
πέντε = *quinque* = Dialectic πέμπε (Gr. 288 D, Aeolic),
quotus = πόσος,
equus = ἵππος.

The same variations are frequently observable in a child's first attempts to pronounce *k* or *qu*.

The connection of the English *four* may be exhibited in another equation taking in the Welsh and the Gothic, thus:

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68. *Exercises on the Numerals.*

Ex. 65. *τῶν*[1] *ἑπτὰ σοφώτατος ἦν Σόλων. τὴν Ἀττικὴν καὶ Εὔβοιαν καὶ Σαλαμῖνα ἑκατὸν νῆες ἐφύλασσον. μιᾶς χειρὸς μάχη οὐκ ἔχει κράτος. Πολύφημος ὁ Κύκλωψ ἕνα μόνον ὀφθαλμὸν εἶχε. παντὸς ἀνθρώπου*[2] *δύο μέρη ἐστόν, ψυχὴ καὶ σῶμα. τῶν μὲν Ἑλλήνων ὁ ἀριθμὸς ἦν δέκα μυριάδες, τῶν δὲ βαρβάρων πεντήκοντα. οἱ Κορίνθιοι χιλίους ὁπλίτας καὶ διακοσίους ἱππεῖς καὶ τριήρεις*[3] *εἴκοσιν ἔπεμπον. ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιός ἐστιν. τοῖς Ἀθηναίοις ἐννέα ἄρχοντες ἦσαν οἳ τὰ*[4] *τῆς πόλεως ἔπρασσον. τῶν τριάκοντα ἔχθιστον ἦν τὸ ὄνομα τοῖς Ἀθηναίοις.*

Ex. 66. The year is a period of twelve months. Man has (*lit.* there are to the man) two ears, two eyes, two feet, one nose, one mouth. The city of the Athenians has three harbors. Thalēs[5] was one of the wise men of Greece. The thirty tyrants were more unjust and violent than the mob, and slew more citizens. Clearchus had (*lit.* there were to C.) more than forty Thracians and horsemen. The height of the wall was one hundred feet[6]. Among (*lit.* to) the Athenians the Eleven had the charge (*φυλακή*) of the prison. The Lĕrnaean Hydra had nine heads, eight-of-which-were (*lit.* the eight indeed) mortal, but the middle one immortal. Eurystheus appoints for Hercules the twelve contests which were the cause of so many toils to him.

Ex. 67. *Δώδεκα ἦσαν θεοὶ Ὀλύμπιοι, ἓξ μὲν θεαί, Ἥρα, Ἀθηνᾶ, Ἄρτεμις, Ἀφροδίτη, Δημήτηρ*[7]*, Ἑστία,*

petora = W. *pedwar* = G. *fidwor*,
which is softened in Anglo-Saxon to *feower* and shortened in English to *four*.

[1] Gr. 621 a; [2] 732; [3] 232; [4] 621 b; [5] perisp.; [6] 706 b or 732 a; [7] 188.

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ἓξ δὲ θεοί, Ζεύς, Ποσειδῶν[1], Ἀπόλλων[1], Ἄρης, Ἑρμῆς, Ἥφαιστος. Ὧραι ἦσαν δύο ἢ τρεῖς, τρεῖς δὲ καὶ Χάριτες, Ἑσπερίδες δὲ τέσσαρες, Μοῦσαι δὲ ἐννέα. διπλᾶ ἀγαθά ἐστιν, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα· τῶν δὲ ἀνθρωπίνων καὶ ἐλαττόνων, πρῶτον[2] μὲν τὸ ὑγιὲς τοῦ σώματος, κάλλος δὲ δεύτερον, τὸ δὲ τρίτον ἰσχύς, τέταρτον δὲ πλοῦτος· ἃ δὲ θειότερά ἐστι καὶ μείζω ἀγαθὰ, τούτων[3] πρῶτον ἡ φρόνησις, δεύτερον δὲ σώφρων ψυχῆς ἕξις, τρίτον δὲ δικαιοσύνη, τέταρτον δὲ ἀνδρεία. Αἱ Γραῖαι ἦσαν Φόρκυος θυγατέρες καὶ ἕνα ὀφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἶχον. Διόσκουροι ἦσαν Κάστωρ καὶ Πολυδεύκης οἷν ἀμφοῖν ἔθυον οἱ Λακεδαιμόνιοι.

Ex. 68. An Olympiad (ὀλυμπιάς) is a period of four years, or of fifty Greek months. There are many causes of disease, but one of the greatest is an unrestrained manner-of-living. Inachus was the first king of Argos, Pĕlasgus[4] was the second, Danaus[4] the (son) of Bēlus the third. Sardanapalus was the thirtieth and last king of the Assyrians. In descent[5] and in natural endowment (*lit.* nature) Alcibiades was inferior to (*lit.* than) no one of the Athenians. No one was more noble than Philŏpoemen, whom Plutarch calls the last of the Greeks. The first year of the 108th (*lit.* eighth and hundredth) Olympiad was the last of the life of Plato. The whole time of the journey was a year and three months.

XII. Adverbs.

69. *Formation of Adverbs.*

Formation and comparison of adverbs, Gr. 257–259. Cf. also Gr. 217–220, 719.

Correlative adverbs may be found in Gr. 283.

[1] Gr. 185; [2] 255; [3] 697. [4] Oxytones. [5] Gr. 780.

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70. *Some Hints on Syntax.*

The adverb often stands for an attributive adjective, Gr. 600, 666 c; as ὁ νῦν τρόπος, the modern fashion. Compare the phrase, "the *then* parliament."

The substantive may be omitted if it is one which readily suggests itself to the mind; as οἱ τότε, the (men) of that time; οἱ νῦν, the (men) of the present day[1]. In the same manner the substantive may be omitted after an attributive genitive; as ὁ Κύρου, the (son) of Cyrus; τὰ τῆς πόλεως, the (affairs) of, i. e., all that concerns, the city; τὰ τοῦ πολέμου, the events of the war. Compare "St. Paul's" (church), L. "ad Vestae" (aedem). Read headings of Gr. 621, and 730 a, b.

The verbs ἔχω and πράσσω are often used intransitively[2] with adverbs; as εὖ ἔχω, I am in a good condition; εὖ ἔχει, it is well; εὖ πράσσω, I fare well, Gr. 810. So εὖ πάσχω, I am well treated; κακῶς πάσχω, I am ill treated. Εὖ λέγω (*lit.* I say well) and εὖ ποιῶ (*lit.* I do well) are used as single words governing an accusative case, with the meanings "I praise," "I benefit," cf. Gr. 712, 820.

The genitive and dative of some words have often merely adverbial force: as, οὗ *where*, ἔργῳ *really*.

71. *Exercises on the Adverbs.*

Ex. 69. πολλάκις οἱ ἐλάσσονες τοὺς πλείονας τρέπουσι. πάλαι μὲν ἔργα κρείσσω ἦν, νῦν δὲ λόγοι. πανταχοῦ τιμὴν ἔχει τὸ γενναῖον καὶ φιλάνθρωπον. τῇ νῦν Μακεδονίᾳ Ἡμαθία ὄνομα ἦν πρότερον. νῦν τε[3] καὶ

[1] Strictly speaking, these are examples of the old demonstrative use of the article, "they then," "they now," Gr. 653.

[2] In general, the intransitive is the earlier signification of verbs.

[3] τε καί = L. *atque*; τε . . . καί = L. et . . . et.

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τότε ἡμεῖς ὅμοιοι καὶ οἱ αὐτοί ἐσμεν, ὑμεῖς δὲ ἄλλοτε μὲν χαλεποὶ, ἄλλοτε δὲ φιλάνθρωποι, ἀεὶ δὲ ἀκρατῶς ἔχετε. ὦ φίλε, ποῖ καὶ πόθεν; χρόνῳ πάντα τοῖς ὕστερον φανερὰ ἀνάγκη ἐστὶ, τό τε σὸν ψεῦδος καὶ τὴν ἐμὴν ἀλήθειαν. τὰ πονηρὰ κέρδη σήμερον μὲν ἴσως ἡδονὰς τίκτει μικρὰς, αὔριον δὲ πολὺ μείζονας λύπας. οὔποτε φίλος ἐστὶν ἀληθῶς ὁ πονηρὸς ἄνθρωπος. πολὺς ὕπνος οὔτε τοῖς σώμασιν οὔτε ταῖς ψυχαῖς ἡμῶν ἀγαθός. οὐ καιρὸς οὐκ ἔστιν, ὁ σοφὸς οὐ λέγει μακρᾶν. ὥσπερ τοῖς πατράσιν οἱ παῖδες, οὕτω τοῖς μὲν ποιηταῖς τὰ ποιήματα, τοῖς δὲ πλουσίοις τὰ χρήματα πάντων φίλτατά ἐστι.

Ex. 70. Verily the many words of fools are wearisome to the wise. Opportunity tries (*κρίνω*) friends as the fire (does) gold. Truly even the bold fly when they see death already near. Yesterday the shepherd was leading his sheep homeward, to-day he sacrifices to the gods, to-morrow morning (*lit.* early) his journey must be again from home. Why are you come hither, and from whence, O Sōcratēs? And yet this affair must be the cause of blows to the slave, for his master is envious and crabbed. Homer says that[1] the (men) before were much stronger than the (men) at-that-time. Where is now that virtue and that great soul which was once (the characteristic) of the Greek? The city from whence you are, O young men, is the greatest and most illustrious of all, the mother of freedom and philosophy; be not, then, ignorant and slaves.

Ex. 71. *ψευδὲς δὲ καὶ τοῦτο λέγουσιν οἱ ποιηταὶ, ὡς[2] ἄρα οἱ θεοὶ πολλοῖς κακὸν βίον νέμουσιν, ἐπεὶ αὐτοὶ ἑαυτοῖς αἴτιοί εἰσι τοῦ κακοῦ οἱ ἄνθρωποι τὸ πολύ.*

[1] Gr. 930, 932; [2] 1054.

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ταύτην γοῦν τὴν δόξαν εἶχεν ὁ Πλάτων, ὡς πολλοὶ δὴ ἄκοντες ἁμαρτάνουσιν, ἑκὼν δὲ οὐδείς. τὰ δώδεκά ἐστι δὶς ἓξ, τρὶς τέσσαρα, τετράκις τρία. ἐνταῦθα μῦθον δή τινα ἔλεγεν ὁ Ἀλκιβιάδης, ὅπως[1] *οἱ βροτοὶ τὴν ἀρχὴν τέσσαρας χεῖρας εἶχον καὶ πόδας αὖ τέσσαρας, ἐπειδὴ δὲ βιαιότατα καὶ ἀσεβέστατα ἔργα ἔπραττον, ὁ Ζεὺς τέμνει αὐτοὺς δίχα καὶ παύει τὴν ὕβριν. οὐδὲ*[2] *μὴν πάνυ ῥᾴδιον ἔργον ἡ ἀρχὴ, μᾶλλον δὲ χαλεπώτατον, καὶ τῶν πανταχῇ ἀρίστων καὶ σοφωτάτων ἀνδρῶν. εἶτα Βοιωτοὺς φεύγετε*[3] *οἳ Σπαρτιᾶταί ἐστε; σοφὸς μὲν εἶ ὡς ἀληθῶς, ὦ Θρασύμαχε, καὶ δεινὸς ῥήτωρ, ὅμως δὲ, νέος γὰρ εἶ ἔτι, οὔπω πάντα μανθάνεις, ἔστι δὲ μικρόν τι ὃ καὶ σὲ λανθάνει αὐτόν. τέως μὲν σιγῇ ἐβαίνομεν ἅπαντες, εἶτα ἱππέας τινὰς τῶν πολεμίων βλέπει τις, καὶ εὐθὺς πολλὴ βοὴ ἦν καὶ φόβος ἀμφοτέρωθεν.*

Ex. 72. Not once nor twice only, but often Plato said[4] this, that injustice is a far greater evil than any pain. Whoever simply tells the truth and shows his own honest (*ἁπλοῦς*) judgment, him,[5] O Athenians, you should consider the best orator. While it is still light we must each do our tasks (*ἔργον*), but at night let us enjoy (*ἄγω*) leisure, and may there be much sport and laughter of old and young together. Certainly Sōcratēs always did the work of a good citizen well and manfully (*ἀνδρείως*), both at Athens and elsewhere; at-all-events he did not leave his rank when the others (did), but remained there on the spot, and at home he alone observed (*φυλάσσω*) the laws. You tell me, indeed, where and when you heard these things; but not who you are yourself, and whence you are come hither.

[1] Gr. 1054, 3; [2] 1043, 1; [3] 712; [4] 932, 2; [5] 697.

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XIII. Verbs in -ω. Active Voice.

Formation of Tenses.

72. Since every action may be past, present, or future, and may be *viewed* as a *process*, a *completed act*, or a mere *undefined act* (§§ 19; 27, 2), it is evident that a verb which is faultless in its inflection will show at least nine tense-formations in the indicative mood. Greek is deficient in two, as will be seen by referring to Gr. 823; the present and future serving as both aoristic (Gr. 822 b) and imperfect tenses. There are, however, but six tenses regularly inflected in the active voice; Gr. 301 (302 b).

Tenses which represent the action as a process, may also suggest the *inception*, or *details*, or *habit* of action; those which state the mere fact, may also suggest the action *taken as a whole*, or the *single* act, or even the *finished* act. Thus Gr. 824, 825, 836, 837; 851.

Of course, it must depend on the view taken by the writer what tense he shall employ.

73. Verbs may be divided into three conjugations, according to the final letter of the stem; we have, therefore, *mute* verbs, *pure* (or *vowel*) verbs, and *liquid* verbs.

74. *Future Active of Mute and Vowel Verbs.*—Formation, etc., Gr. 420, 421. Paradigm, Gr. 315.

For additional practice, the synopses in Gr. 337–341, 344–348 (426 D) may be used.

Remark.—The reason for no subjunctive or imperative in the future tense is obvious. All that such forms could denote is expressed by other tenses of these moods. For the same

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reason the future infinitive is rare, and the future optative of little use.

75. *Aorist Active of Mute and Vowel Verbs.*—Paradigm, Gr. 316. Formation, etc., Gr. 428, 429.

For additional practice, the synopses in Gr. 327–341, 345–348 may be used.

EXPLANATIONS.—See Gr. 389 c, 433, 434. In the aor. opt., the mood-suffix appears as *ια* and *ιε*, as well as *ι*.

76. *Exercises on Future and Aorist Active.*

ὁ ἰατρὸς τὸν ἄνθρωπον θεραπεύσει. τῶν ποιητῶν μάλιστα Ὅμηρον ἐθαύμασαν. ἀσκήσαιμεν[1] *ἀεὶ καλὸν καὶ μέτριον βίον. οὔπω τὴν Ἀττικὴν γῆν ἐπάτησαν. ὁ δεινὸς οὗτος*[2] *Αἰσχίνης τοὺς πολίτας πλανήσει. οἱ κακοὶ οὔποτ' ἂν εὖ πράξειαν. Κόνων τὰς Ἀθήνας ἠλευθέρωσε καὶ τοὺς πολίτας καλὰ*[3] *ἐποίησεν. οἱ ποιηταὶ ἔλεξαν ὅτι οἱ θεοὶ ἔδρασαν κακά. ὅτε πάντες οἱ ἄλλοι ἔφευγον, οἱ Σπαρτιᾶται ἔμενον. ἡ Ἀντιγόνη τοῖς νόμοις τῶν θεῶν ἔπειθε μᾶλλον ἢ τοῖς τοῦ βασιλέως λόγοις. ἡ Ἀντιγόνη ἔκλεψε τὸν νεκρὸν τοῦ ἀδελφοῦ ἵνα θάψειεν.*[4] *οἱ δεσπόται ἐκάλεσαν τοὺς νεανίας ὅπως τοὺς λόγους ἀκούσαιεν. θύσομεν τοὺς Πέρσας τῇ Ἥρᾳ; ὁ σοφιστὴς τῇ ἀρετῇ ἐπαίδευσε τὸν μαθητήν. παιδεύσαιεν τοὺς νεανίας τῇ ἀρετῇ.*

While he still lives I will count no man happy. To-morrow Prōtagoras will interpret the words of the poet. And now your toil is in vain, for the boys are already out-of-doors. They counted the man worthy of the greatest honor, because he saved the citizens. May the time soon come when they will chastise that injustice. The (men) of old used to go on an expedition "en masse" whenever there was occasion. Can

[1] Gr. 851; [2] 673 c; [3] 725 a; [4] 881.

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we not defend[1] our friends? The physician lulled the pain to rest with drugs. Already the enemy are cutting the trees, soon they will seize the sheep and the corn. Almost all were fleeing, the hoplites with difficulty and the Thracians more quickly; but the Spartans remained on the spot. Where they sought pleasure and honor, there were only pain and disgrace. Not the best part of the citizens are going on this expedition. The Syracusans conquered the Athenians and obtained great glory. The contrivances of the enemy will rather frighten than hurt the soldiers.

77. *Future Active of Liquid Verbs.*—Formation, etc., Gr. 422. Paradigms, Gr. 326, 342. Liquid futures contract according to rules given in Gr. 37, 39.

EXPLANATION.—To retain the characteristic of the liquid stem, the law of Gr. 55 d was evaded by inserting a euphonic ε after the liquid. Thus φανσω becomes φανεσω = φανεω = φανῶ.

78. *Aorist Active of Liquid Verbs.*—Formation, etc., Gr. 431 (omitting b). Paradigms, Gr. 327, 342.

EXPLANATIONS.—In liquid aorists, the law of Gr. 55 d was superseded, as it were, by that of Gr. 46. Thus ἐφανσα became ἔφαννα (cf. Gr. 431 D, d); which became in Attic ἔφηνα (Gr. 34).

REMARK.—It is one great advantage which the Greek and English verbs have over the Latin, that they possess distinct forms for the two different meanings of the Latin perfect; *scripsi* = *I wrote* or *I have written.*

79. *Exercises on the Future and Aorist Active of Verbs in -ω.*

Ex. 73. κοινὸς ἰατρός σε θεραπεύσει χρόνος. ὥσπερ σὺ κρίνεις τοὺς ἄλλους, οὕτω καὶ σὲ κρινεῖ ὁ θεός. πολὺ

[1] Gr. 866, 3.

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ὕδωρ φθερεῖ τὴν γῆν, μέτριον δὲ ἀφθόνους φύσει τοὺς καρπούς. τὸν Δία πατέρα ἀνδρῶν τε θεῶν τε ὠνόμασαν οἱ ποιηταί. πάντων ποιητῶν μάλιστα Ὅμηρον ἐθαύμασα, δεύτερον δὲ Σοφοκλέα. τοὺς ἄνδρας μᾶλλον ἡ σφετέρα ἀργία ἔσφηλεν[1], ἢ τὸ ἐκείνων θάρσος. οἱ ποιηταὶ ᾄδουσιν ὡς ὁ Κάδμος καὶ ἡ γυνὴ αὐτοῦ Ἁρμονία ὄφεως ἤλλαξαν τύπον. οὐκοῦν ἂν δουλείαν ἀμύναιτε τῇ πατρίδι; ἡμεῖς ἀεὶ σώφρονα καὶ μέτριον βίον ἀσκήσωμεν. οὔπω τὴν Ἀττικὴν γῆν ἐπάτησα. ὁ θεοῖς ἐχθρὸς οὗτος Αἰσχίνης πλανήσει ὑμᾶς τοῖς ῥήμασιν, ὦ Ἀθηναῖοι, καὶ πάντα μᾶλλον λέξει τῶν ἀληθῶν καὶ ἀναγκαίων. μηδὲν ἔστω οὕτω μέγα, ὅ σε ἐπαρεῖ μεῖζον ἢ πρέπει.[2] οἱ κακοὶ οὔποτ' εὖ πράξειαν ἄν. τὸ φῶς τόδε ἀνθρώποις ἥδιστον βλέπειν.

Ex. 74. While he still sees this light of day I will count no mortal happy. Etĕŏclēs and Pŏlyneicēs slew each other. To-morrow Prōtagŏras will interpret the verses of Homer. Aristeides never did an unjust thing. Who would not count him worthy of the greatest honor[3] who saved our city? This man wronged and insulted many whom the state counted worthy of honor. May the time soon come when the Romans will chastise this insolence. Shall we then who are Greeks be slaves to barbarians whom our fathers conquered on this very spot (*lit.* here, on the spot)? The wise and just orator must not counsel the pleasantest, but the best things. Why would you not defend us, O friends? Already the enemy are cutting the trees and carrying off (ἁρπάζω) the sheep and the

[1] The irregular verbs can usually be traced, as here, through the list, Gr. p. 355.

[2] πρέπει = is fitting. [3] Gr. 753 f.

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corn. Let the physician lull the pain to rest with certain leaves and drugs.

80. *Perfect and Pluperfect Active.*—Formation, etc., Gr. 363–365, 367; 446, 447; 455–458 (for reference only). Paradigm, Gr. 317.

For additional practice, the synopses in Gr. 337–343 (but not πέφηνα), 347 (but not πέποιθα), 348, may be used. Notice the formation of φθείρω, κρίνω, βάλλω (Gr. 448) also.

Instances of reduplication are seen in Latin, as *tetendi* from *tendo;* also in English, as *did* from *do.*

REMARK.—1. The perfect imperative is found chiefly in preteritive verbs (Gr. 456); or to express a command that something be *decisive* or *permanent;* as, in English, "Begone."

2. The statement of Gr. 837 is especially true in the subjunctive and optative moods, which are rarely used in the perfect tense.

81. *Second Aorist, and Second Perfect and Pluperfect.*

Besides the common formation of the aorist and perfect, there is another which is found in some of the older verbs, differing from the former much as the old (sometimes fancifully called "the strong") preterite in English differs from the new (the "weak"); e. g., *found, broke,* contrasted with *blinded, baked.* It is seldom that both forms of the aorist and perfect belong to the same stem; but when this is the case they are either mutually supplementary (as in Gr. 432), or belong to different periods of the language, or there is usually some difference of meaning—the second aorist and perfect inclining to an intransitive or passive signification. This tendency of the older

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form to take an intransitive sense is observable in some of the English verbs which possess both forms of the preterite; e. g., *awoke, awaked; hung, hanged; hove, heaved; clove, cleaved.*

Formation, etc., Gr. 435; 450, 451 (a, b), 453; 455–458 (for reference only). Paradigms, Gr. 320, 321.

For additional practice, the synopses in Gr. 343 (451 c), 345 (365), 346 (452) may be used.

The second perfect is the regular formation for labial and palatal stems.

The advanced student will be interested in now reviewing the formation of the verb in "Prim. Phil.," cap. v., 1–16.

In subsequent

82. *Exercises on Active Voice of Verbs in -ω,* notice the exact relation of thought expressed by the tenses. Review carefully Gr. 836, 837, 851.

Ex. 75. *Οὗτος ὡς ἀληθῶς εὐδαιμονήσει ὅστις τὸν σώφρονα βίον τοῦ ἀκρατοῦς ἡδίονα κέκρικε. Κόνων τοὺς Ἕλληνας ἠλευθέρωσε καὶ τὰ τῆς πατρίδος τείχη ὤρθωσεν. οὐδεὶς ἡμᾶς πείσει*[1] *ὡς ὁ τῶν θεῶν βασιλεὺς τὸν ἑαυτοῦ πατέρα ἔδησεν, καὶ τοιαῦτα ἔδρασεν οἷα οὐδὲ οἱ κάκιστοι τῶν βροτῶν. τοὺς μὲν πολεμίους εἶρξας τῆς πόλεως, ὦ δέσποτα, τὸν δὲ θάνατον τοῦ σοῦ οἴκου οὐκ εἴρξεις. αὐτίκα ὕσει ὁ θεός, ἤδη γὰρ ἐπτήχασιν οἱ ὄρνιθες. φόνον τοῖς τοῦ πατρὸς φονεῦσιν ἤλλαξεν Ὀρέστης. πένητες ἦμεν, ἀλλ' οὔποτε χρήματα οὐδὲ σῖτον ᾐτήσαμεν οὐδὲ ἐκλέψαμεν· ταῖς δὲ ἡμετέραις χερσὶ τὰ ἀναγκαῖα πολλῷ πόνῳ ἐλάβομεν*[2]*, μισθὸν τῶν τοῦ σώματος ἔργων. παντὸς μᾶλλον ἡ τῶν τυράννων ὕβρις ἐκίνησε τὸν δῆμον. οὔποτε ὕστερον ἡ μήτηρ τὸ φίλον τέκνον κλινεῖ οὐδὲ*

[1] Gr. 347; [2] 387 b.

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κοιμήσει, οὔποτε ἔωθεν ἐγερεῖ. καλλίστοις νόμοις ὁ Σόλων τὴν πόλιν ἐκόσμησεν. Πολυνείκους νεκρὸν Ἀντιγόνη ἔκλεψε καὶ ἔθαψε. τὰ ἐμὰ κίνησον πάντα. οὐδὲν ἀνθρώποις ἐστὶ κέρδος ἄμεινον λαβεῖν νοῦ σοφοῦ.

Ex. 76. Not even the most terrible winds will shake the rock, nor will anger disturb the soul of the philosopher. Plato and Xĕnŏphanes did not agree with Homer (in) this[1], that the gods would wrong one another and envy men. Those whom the Athenians have enslaved, let us set free. The wise man will not trust to every word, but will examine the proofs. Where we sought pleasure and honor, there we found pain and disgrace. The temperate man will never insult the unfortunate. With such drugs Mēdeiă anointed her gift. O father, do not deprive[2] your son of his fairest hope. May the ambitious orators not have sold the (interests) of their country to the enemy. Where the way was difficult, the asses stumbled less than the horses. When they had done these (things) Alcibiades nodded to the boy, and immediately he brought another larger bowl of wine. The Syracusans obtained great glory when they conquered the Athenians.

Ex. 77. *Ἀντιγόνην, ὅτι τὸν τοῦ ἀδελφοῦ νεκρὸν ἔλουσε καὶ ἐκόσμησεν, ὁ Κρέων ἔκτεινε. οὐχ ἅπαξ ἀλλὰ πολλάκις οἱ Ἀθηναῖοι τοὺς Πέρσας μάχῃ κεκρατήκασι. πολλάκις ἔπταισεν ἡ ὕβρις καὶ ἡ ὀργή. οὔποτε τὴν σοφίαν ἐπώλησεν ὁ Σωκράτης, οὐδὲ μισθὸν ἔλαβε τῆς παιδείας[3]. εἶτα ἔσκηψε τὸ βέλος ὁ Ζεὺς καὶ τοὺς τῶν ἀσεβῶν οἴκους δεινοτάτῳ πυρὶ ἔφλεξεν. τὰ μὲν θεῖα ἐάσομεν, αὐτὰ δὲ τὰ ἀνθρώπινα τίς ποτε τούτων*

[1] Gr. 715; [2] 874; [3] 746 c.

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τῶν σοφιστῶν σαφῶς ἑρμηνεύσει; οὕτως οὖν σκώψει ἀεὶ καὶ ἐλέγξει τοὺς ἄλλους ὁ Σωκράτης, ἡμεῖς δὲ πτήξομεν ἅπαντες καὶ σιγὴν φυλάξομεν; πολλὰ κεκινδυνεύκασι καὶ πολλοῖς πόνοις ὡμιλήκασιν οἱ στρατιῶται, τέλος δὲ νενικήκασι καὶ οἴκαδε ἥκουσι πάλιν. τὸ τῶν Ἑρμῶν ἐμήνυσε τοῖς ἄρχουσιν ὁ Ἀνδοκίδης καὶ τὴν ἑαυτοῦ καὶ τῶν ἄλλων ἀδικίαν ἔφηνεν, ἦσαν δὲ οἱ τὴν αἰτίαν ψευδῆ ἐνόμισαν. οἱ Πλαταιεῖς τὸ κενὸν τοῦ τείχους ξύλοις καὶ λίθοις ἐπλήρωσαν. τὴν Ἰταλίαν ᾤκισαν πρῶτοι Αὔσονες.

Ex. 78. The engines (*μηχανή*) of the enemy rather frightened than hurt the soldiers. Lycurgus did not fence his city with walls, but with the virtue of the citizens. Let us sacrifice to the divinities such[1] (things) as are (the) custom. Whoever will do just (actions), he shall always everywhere fare well. Alexander crowned the tomb of Achilles. The seers thought it a sign of great evils when Phoebus shook his own sacred island Dēlos. The good (man) should always strive after this most of all, how he shall defend the right (*τὸ δίκαιον*). Such an action neither could the citizens themselves do willingly (*lit.* willing), nor would the rulers allow it. What in-the-world (*ποτέ*) shall we say[2], my friends (*ὦ ἄνδρες*)? for this is a terrible question which Socrates has asked (*lit.* has asked this a terrible thing). He was a youth then and high-minded (*lit.* minded greatly); but his hopes deceived him, and now old age and disease have taken him.

Ex. 79. *μεγάλην ἐλπίδα εἶχον ὡς οἱ πρέσβεις ἤδη τὴν ὁδὸν ἠνύκεσαν. χρόνῳ πέφηνας, ὦ τέκνον, τοῖς μὲν*

[1] Gr. 273; [2] 866, 3.

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ἐχθροῖς φόβος, τῇ δὲ μητρὶ φῶς ἡλίου λαμπρότερον. οἱ Λακεδαιμόνιοι μάλιστα τῶν στρατηγῶν Βρασίδαν ἐτίμησαν. οἱ μὲν ξένοι ἐπεφεύγεσαν, οἱ δὲ Ἀθηναῖοι ἔτι ἑαυτοῖς ἐπεποίθεσαν[1], *καὶ τοσαύτην δύναμιν τῶν πολεμίων μόνοι ἤμυνον. νῦν καιρός ἐστιν, ὦ ἄνδρες, τὰ γὰρ ἄκρα λελοίπασιν οἱ πολέμιοι. οὐκοῦν τοῦτο λέληθέ*[2] *σε, ὦ θαυμαστότατε, ὅτι οἱ ἡμέτεροι ἔφυγον χθὲς, οἱ δὲ πολέμιοι ἐκράτησαν; νόσῳ καὶ πολέμῳ δεινῶς ἔκαμον οἱ Ἀθηναῖοι. πολλὰς ἂν εὕροις μηχανάς· γυνὴ γὰρ εἶ. ποῖ φύγωμεν; μόνῳ ἰατρῷ τοῦτο ἔξεστιν, ἀπο-κτανεῖν μὲν, ἀπο-θανεῖν δὲ μή.*

Ex. 80. Then first the young soldier dipped his spear in blood. What arts, what contrivances could they not weave? Daedalus invented many wonderful contrivances. I could never love him who slew my father. The envy of Zeus smote the leader, Agamĕmnōn. Orestes cut his locks (*θρίξ*) (as) a sign of grief. Whither hast thou fled, my father? to what hope hast thou again trusted? O foolish slave, none of these things shall escape-the-notice-of your master.

83. *Contracted Tenses of Pure Verbs—Active Voice.*

Verbs in *-αω*, *-εω*, *-οω* suffer contraction in the present and imperfect tenses. The rules for the contractions are given in Gr. 37, 39, 40.

Paradigms, Gr. 323–325 (cf. 409 a). Read Gr. 571, 1; 572.

NOTE.—The beginner should recite the paradigms double at first, i. e., as they are given; afterward he can think the uncontracted, but utter only the contracted, form.

[1] Gr. 347; [2] 523, 6.

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84. *Exercises on the Contracted Verbs.*

Ex. 81. *ἀεὶ μὲν ὁ Σωκράτης, τί ἐστιν ἀρετὴ, ἠρώτα, ἐπεὶ δὲ ἄλλοι*[1] *ἄλλας γνώμας ἔφηναν, τέλος Ἀριστοτέλης μετρίαν ψυχῆς ἕξιν ἀρετὴν ὠνόμασεν. ὡς ῥήτωρ σοφὸς, μεγάλοις ῥήμασι μικρὰς γνώμας ἐκόσμει ὁ Γοργίας. Ζεφύρου πνεῦμα κοιμᾷ τὴν τῶν κυμάτων ὀργήν. Οἱ Ἀθηναῖοι νικῷεν τῇ μάχῃ καὶ τῆς πόλεως*[2] *κρατοῖεν. Νικίαν καὶ τοὺς στρατιώτας πάντα ἤδη πανταχόθεν ἐλύπει. τὴν δίκην καὶ τὰ θεῖα πάντα ἐπάτουν οἱ ἀσεβέστατοι. πέντε καὶ εἴκοσι ναῦς πληροῦσιν οἱ στρατηγοὶ καὶ πλέουσιν*[3] *οἴκαδε. (τέως μὲν εὐδαιμόνως ἔζη*[4] *ὁ Κροῖσος καὶ τὴν ἑαυτοῦ γῆν ᾤκει, ἔπειτα θεῶν φθόνος ἔλαβεν αὐτόν,) οἱ ποιηταὶ λέγουσιν ὅτι πάντων μάλιστα ἀλλήλους ἐφιλείτην Πυλάδης καὶ Ὀρέστης. ὦ παῖδες Ἑλλήνων, ἴτε,*[5] *ἐλευθεροῦτε πατρίδα, παῖδας, γυναῖκας. τίς οὐκ ἂν τῆς μεγίστης τιμῆς τοῦτον ἀξιοῖ ὃς τὴν πόλιν ἔσωσεν; οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλω.*

Ex. 82. We ask justice, not pity; our pay, not a gift. The Spartans must neither flee themselves, nor allow others (to flee). We should count worthy of honor those who honor old-age. Thence flow many springs of pure water. All the young among (*lit.* of) the Athenians were then absolutely breathing fire. We all seek happiness, but only he who practices virtue is truly happy. Cimōn, the son of Miltiades, was freeing those whom the Persians had enslaved. Some of the philosophers say that the blood, others that the breath, is that with which we think (*φρονέω*); but the best agree with Plato, that (*ὡς*) the soul is no part of the body, but something divine and immortal, which inhabits and moves the whole body.

[1] Gr. 1057; [2] 741; [3] 411; [4] 412; [5] 477.

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XIV. Verbs in -ω.

Passive Voice.

85. *Formation of Tenses.*

The tenses of the passive voice, as those of the active, are all formed from the verb-stem; but as the same modifications of the verb-stem appear in several of the tenses, it is convenient to consider these modications to be made once for all in some one tense, and to present the allied tenses as if formed from this; e. g., the pres. pass. from the pres. act., the perf. pass. from the perf. act., etc.

Middle and passive endings, Gr. 376–382 (811).

86. 1. *Present and Imperfect Middle-Passive*, Gr. 314 (383, 4). Synopses, Gr. 342–348.

2. *Perfect Middle-Passive System*, Gr. 318; 459, 460 (385, 4; 389 b), 465, 466. Synopses, Gr. 337–339, 341.

Special paradigms, Gr. 328; with use of 461, 463, 464 for reference only.

3. *Aorist and Future Passive*, Gr. 319, 322; 468–474. Synopses, Gr. 337–345.

87. *Exercises on the Passive of Verbs in -ω.*

Ex. 83. *τοῖς τῶν ἄλλων κακοῖς παιδευόμεθα. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν, οἱ δε παλαίτεροι σοφοὶ ὠνομάσθησαν. οὗτοι δικαίως ἀνδρειότατοι κρίνονται, οἳ τά τε δεινὰ καὶ ἡδέα σαφέστατα γιγνώσκουσι. ἑκάστῳ τῶν πολιτῶν τὸ ἴδιον ἔργον ἐτάχθη*[1]. *τῇ σῇ ἀρετῇ καὶ τῇ σῇ φρονήσει σεσώσμεθα, ὦ βασιλεῦ. πάντων ἃ πέπρακται*[2] *τὴν χάριν σοὶ ἔχομεν ἅπαντες. τίνες ἐκείνων δικαιότερον πᾶσι τοῖς Ἕλλησι μεμίσηνται;*

[1] Gr. 514, 9; [2] 514, 6.

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οὐχ ὅστις πλεῖστα, ἀλλ' ὃς τὰ βέλτιστα λέγει θαυμασθήσεται. ἐπεὶ τῇ σάλπιγγι ἐσημάνθη, εὐθὺς ἤλαυνον οἱ ἱππεῖς, οἱ δὲ ἄλλοι ὡς τάχιστα δρόμῳ ἔβαινον. τότε δὴ κεκλείσεται ἡ θύρα. ἡ τῶν Συρακοσίων πόλις μεγάλοις λιμέσιν ἐκεκόσμητο.

Ex. 84. He[1] who always tells the truth will always be trusted. The whole race of our ancient masters has been destroyed. Let the enemy be pursued in all directions. The brave will remain there where they have been placed, and will never leave their ranks. Men are often more injured by evil counsel than by weakness or cowardice. This is the place where Sophoclēs is buried (*perf.*). The occasion was such as shows who have been best educated, and who are the wisest and bravest. Of the Grecian poets, Homer and Aeschylus and Sophoclēs are most admired. Of the cities of Sicily, Naxŏs was first founded by the Chalcidians (*Χαλκιδεύς*), and afterward Syracuse by the Corinthians. Whatever your friend will command shall be (*lit.* have been) done.

Ex. 85. *τότε πρῶτον τὰ ἡμέτερα δόρατα συγγενεῖ αἵματι ἐβάφη. ἐνταῦθα πολλὰ μὲν χρήματα καὶ ἱμάτια ἐκλάπη*[2], *πολλὰ δὲ καὶ ἐφθάρη*[2] *ἁπλῶς. οὔποτε ἐκεῖνος κακὸς φανήσεται. ἀμφοτέρωθεν μάτην*[3] *ἐῤῥίφησαν οἱ λόγοι. πάντες κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα. ἥξει ποτὲ χρόνος, ἐπεὶ οἱ νῦν κάλλιστοι καὶ κράτιστοι πάντες τάφῳ κρυβήσονται. οὐ σοὶ μόνῃ βροτῶν ἄχος ἐφάνη, τέκνον. ὁ μὲν οὖν Ἰουδαῖος τὰ ῥήματα, ἃ ἐνθάδε ἐγράφη, ἑρμηνεύει, καὶ τῷ βασιλεῖ ὅπως αὐτὸς πράξει ὕστερον ἀγορεύει.*

[1] Gr. 996; [2] 471; [3] 719.

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Ex. 86. The wretched Olynthians were scattered everywhere from home. He who injures others will be injured himself. At length thou didst appear (*lit.* wast shown[1]), O dearest light of golden day. When the youth was already all but (ὅσον οὐ) winning, he was tripped up, and the slower runner obtained the prize. When he was seized, the figure of Prōteús was often changed; at-one-time he appeared a bull, at-another a dog, at-another a bird. They who were nourished by the same mother are now most hostile to each other. No one knows where the great leader was buried.

88. *Contracted Verbs*, Gr. 323–325.

89. *Exercises on the Contracted Verbs. Passive Voice.*

Ex. 87. *Τὸ μὲν πάλαι ἔργον ἠσκεῖτο, νῦν δὲ λόγος. οἵπερ χθὲς ἐκράτουν, σήμερον κρατοῦνται, αὔριον δὲ ἴσως κρατήσουσι πάλιν. ὁ μὲν πένης οἰκτείρεται, ὁ δὲ πλούσιος φθονεῖται. τοῖς τῶν φίλων λόγοις οἱ ἀγαθοὶ νικῶνται. φιλοῦνται μὲν οἳ τοὺς ἄλλους φιλοῦσι, μισοῦνται δὲ οἳ μισοῦσιν. ἣν νῦν Σικελίαν καλοῦμεν, πρότερον Τρινακρία ἐκαλεῖτο. τοῖς Λακεδαιμονίοις ἀνδρεία φρονήσεως μᾶλλον ἐτιμᾶτο καὶ ἐθαυμάζετο. οὐχ ἡμεῖς ἀδικούμεθα, ἀλλὰ ἡ πόλις ἀδικεῖται καὶ ὑβρίζεταί γε, ἧς πρέσβεις ἥκομεν ἐνθάδε. δικαίως ὑμεῖς, ὦ Ἀθηναῖοι, τῆς καλλίστης τιμῆς ἠξιοῦσθε, οἵ γε τοιαῦτα ἔργα ἐδράσατε καὶ δουλείαν ἠμύνατε τῇ Ἑλλάδι. τῆς σῆς βουλῆς μήποτε στερηθείημεν. (πολλοῖς οὐκ ἤρκεσε ζῆν ἡδέως) ἑλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.*

Ex. 88. He who loves others always is, and should be, loved himself. Many are conquered more from

[1] Gr. 343, 498.

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their own folly than from the courage or wisdom of their enemies. Italia was formerly called Ausŏnia. Not the unjust but the just must at last receive the prize and be crowned. All things are sold at Athens; corn and sheep and wine and oil, and the voice of Aeschines. Since every vacuum (κενόν) is immediately filled up, the ancients said that a vacuum is[1] hateful to nature. Then (ἄρα) envy is agreed by us (to be) a disease of the mind and a cause of pain to him who envies another. At Athens there was then great fear of sedition and revolution (πράγματα νεώτερα); all (things) were being moved and disturbed.

XV. Middle Voice.

90. *Different Uses of the Middle.*

The Greek verb has a third voice resembling the passive in many of its inflections; which is called the middle voice, as it partakes of the nature of both the others, Gr. 811–814.

Besides these principal uses, the middle has other idiomatic uses which must be learned by observation. In general, it may be said that the middle differs from the active, as it implies an interest in the action on the part of the agent, and thus gives a *subjective* character to what in the active is *objective.* Thus ὁρίζω is strictly "I limit by outward act" = "I mark out," but the middle ὁρίζομαι is "I limit to myself mentally" = "I define." In many cases, however, it is mere matter of usage whether the active or middle should be employed; just as in other cases it is difficult to decide whether the word employed is to be

[1] Gr. 932, 2.

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considered a middle or a passive. Several verbs have no middle voice, but supply its place by the active with the reflexive pronoun.

We find something analogous to the middle in the use of several Latin passives, such as *vertor*, I turn myself; *fallor*, I deceive myself; *lavor*, I bathe. It has even been maintained that this was the original force of the passive both in Latin and Greek, and that the common passive use is merely derivative, as in the case of the French and German reflexive verbs. Compare such phrases as "se manger," "se trouver," "se faire," "sich freuen." Cf. "Prim. Phil.," cap. v., 25–28.

91. *Aorist and Future of the Middle.*

The only forms peculiar to the middle voice in Greek are those for the aorist and future, and even the future is often used with a passive signification, Gr. 302, 496.

Formation, etc., Gr. 315, 316, 326, 327; 420, 422, 433.

Synopses, Gr. 337–340; 342–344; 346, 348.

NOTE.—Before doing Ex. 89, 90, read Gr. 815, 816.

92. *Exercises on the Middle Voice.*

Ex. 89. *τοιαῦτα ἐβούλευσεν ὁ Φωκίων, ὕστερον δὲ καὶ οἱ ἄλλοι ἐβουλεύοντο καὶ οὐδαμῶς ἐπείθοντο αὐτῷ. ἡμεῖς μὲν ἕωθεν ἐστειλάμεθα, οἱ δὲ πολέμιοι, ὡς ἔμαθον*[1] *τὴν ὁδόν, καὶ αὐτοὶ οὐδὲν ἧσσον ἐτάξαντο. πῶς γὰρ οὐκ ἀδικώτατος εἶ, ὃς νέαν καὶ καλὴν γέρων ἄγει; πόλεμον αἱρόμεθα, ὦ ἄνδρες, δεινότατον καὶ μέγιστον καὶ οὐχ οἷον τὸ πρὶν ἠρόμεθα. τίνα μᾶλλον τούτου στρατηγὸν αἱρησόμεθα ὃς τὰ τῆς πόλεως ἡμῖν ὤρθωσε; ὅστις*

[1] Gr. 523, 7.

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ἄρα τοὺς πολίτας δουλώσεται καὶ ὡς ἀληθῶς τύραννος φανεῖται, τοῦτον ὑμεῖς μακάριον νομιεῖτε[1]. οὕτως οὖν πάνυ ἐκρατήθησαν τότε οἱ Ἀθηναῖοι, ὕστερον δὲ οὐ πολὺ τὴν ἀρχὴν ἐκομίσαντο πάλιν. ἄξιον μισθὸν φέρεσθε τῆς πρὶν ἀργίας τε καὶ δειλίας. αἰτεῖτε καὶ οὐ λαμβάνετε ὅτι κακῶς αἰτεῖσθε. ὦ πάντων ἀθλιώτατε, ὃς τοὺς μὲν ἐχθροὺς εὖ ποιεῖς[2], τοὺς δὲ φίλους αὖ ἐχθίστους πεποίησαι. ἀεὶ μέν, ὦ Πολύκρατες, τὸν φθόνον ὡς ἀνὴρ σώφρων ἐφυλάξω, τὴν δὲ μοῖραν ὅμως οὐδεὶς βροτῶν πέφευγε. ἐνταῦθα οἱ μὲν Ἀργεῖοι οἴκαδε ἐτρέποντο, οἱ δὲ Ἀθηναῖοι ἔμενον ἔτι καὶ τοὺς βαρβάρους ἐτρέψαντο.

Ex. 90. The goddess clung to the knees of Vulcan and entreated a gift. Why should Charmides have his son taught (to be) a good horseman, but not a good citizen? He is such an one as would reverence neither his parents nor his king, but love and admire himself alone. He has never tasted true pleasure who has not shunned pleasure. The horsemen were next (*lit.* held themselves) to the hoplites. When we (had) bathed and anointed we began our dinner; but as soon as we tasted the wine which the barbarians brought, immediately we were all falling asleep. Anytus and Mĕlētus indicted Socrates, and persuaded the people that he was (*lit.* is[3]) worthy of death[4]. Prŏmētheŭs was always benefiting mortals, but he could only procure pains and toils for himself (as) a reward for his humane disposition. The Syrians do not even yet forget the death of Adonis (st. *Αδωνιδ*), but still even now bewail him. We must ransom our friends whom the enemy are guarding, and at the same time let us recover the dead bodies. Iphicratēs hired the army

[1] Gr. 425, cf. 426 D; [2] 712; [3] or Gr. 932, 2; [4] 753 f.

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of Charidēmus, for this Charidēmus used to let-out himself and his soldiers. The Syracusans esteemed their victory a great thing and crowned themselves, for before they were afraid of the Athenians.

93. *Exercises in Deponent*[1] *Verbs.*

Ex. 91. *Δικαίως τούτους λυπηροτάτους ἡγούμεθα, οἵτινες τοὺς ἄλλους αἰτιῶνται ἀεὶ, τῶν δὲ σφετέρων ἁμαρτιῶν λανθάνονται. πάντως σοὶ χαριεῖται*[2] *ὁ βασιλεὺς, τῷ σῷ γὰρ πατρὶ ἰάθη ποτέ. ἐπειδὴ τὴν θάλασσαν ἐθεάσαντο, εὐθὺς ἥσθησαν θαυμαστῶς καὶ ἠσπάσαντο ἀλλήλους ἅπαντες. οὐκ ἐβιάσθην ἀλλὰ ἑκὼν εἰπόμην καὶ ἐχαριζόμην τῷ ἀνθρώπῳ. ποίους βροτοὺς ἐθεασάμεθα τότε, ὦ φίλε, πανταχῇ γὰρ ἐστρέφοντο καὶ ἤλλοντο καὶ πᾶν σχῆμα ἐμιμοῦντο τοῖς σώμασιν. σχεδὸν γὰρ πάντες οἱ ῥήτορες ἀδίκως τῇ τέχνῃ ἐχρῶντο*[3]*, ὅμως δὲ οὐ τὴν τέχνην ἐμέμψαντο ἀλλ' αὐτοὺς τοὺς ἀνθρώπους οἱ ὡς ἀληθῶς φιλόσοφοι. πολλὰ ἄδικα καὶ ἀσεβῆ εἴργαστο*[4] *ὁ ἀνὴρ ἐκεῖνος. πλείονα καὶ θαυμαστότερα ἔργα οἱ νῦν ἢ οἱ πρότερον εἰργασμένοι εἰσίν. τῷ μὲν Εὐριπίδῃ τὰ μὲν καλῶς εἴργασται τῶν δραμάτων, τὰ δὲ κακῶς, τοῦ δὲ Σοφοκλέους πάντα κάλλιστά ἐστιν.*

Ex. 92. They never blamed themselves, but always thought the state or the laws or the rulers the cause of their own errors and troubles. There are those who think the gods harsh and terrible, and so pray to them as to enemies from fear; but there are those who think them kind and gracious, and pray to them piously as to wise and powerful friends. Men naturally follow and imitate their superiors, and lead and force their inferiors. We not only use our senses,

[1] Gr. 497, 817; [2] 425; [3] 412; [4] 359.

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but we also enjoy their use. The enemy were reckoned (to be) not less than 10,000 hoplites. When he had reckoned (up) all the evils of life, the wretched man prayed-to the gods (for) death[1]. [Whether] is he worthy of greater punishment who forced the citizens or he who bribed them (*lit.* was persuading by money)? I never enjoyed anything more than this spectacle. In vain have we used sacrifices and prayed to the gods; they favor the enemy and do not hear our prayers. A mother said to her son, "This shield thy father always kept-safe (σώζω) for thee; do thou, therefore, keep it safe or die." Socrates used-to-examine what the mass of men assume to be manifest. For the most part men do not slander those whom they despise.

XVI. Verbs in -μι.

94. The verbs in -μι are comparatively few in number; but they belong to the most ancient roots, and for this and other reasons are considered to preserve the oldest forms of the Greek verbal inflections. Compare the Latin verbs *sum* and *inquam*, and Eng. *am*.

Formation of Tenses.

95. The verbs in -μι differ from verbs in -ω in the present, imperfect, and second aorist tenses; see also Gr. 311, 385.

The forms ἵστημι (στα), τίθημι (θε), ἵημι (ἑ), illustrate Gr. 371; δείκνυμι and κεράννυμι, Gr. 402 e. But -νυν- is sometimes due to assimilation; as ἕννυμι from ἑσ-νυμι, cf. L. *ves-tis*.

[1] Gr. 725, 716 a.

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The tenses which follow the ω conjugation are formed from the verbal stem regularly, thus:

st. στα (στάω), fut. στήσω.
st. θε (θέω), fut. θήσω.
st. δο (δόω), fut. δώσω.
st. δεικ (δείκω), fut. δείξω.

Even in tenses which properly belong to the conjugation in -μι we occasionally meet with forms which belong to the conjugation in -ω, as if from τιθέω, etc.

96. 1. *Present, active and middle,* of τίθημι, δίδωμι, ἵστημι, δείκνυμι, ἵημι, Gr. 329–332, 476; with use of 414–419 for reference only.

2. *Aorist, active and middle,* of the preceding verbs, Gr. 333–335, 476; with use of 440–445 for reference only.

NOTE.—As δείκνυμι has no second aorist, the irregular ἔδυν is given as an example of second aorists in -υ-.

REMARK.—With regard to their meaning, ἔστην and ἔδυν illustrate the intransitive force of the second aorist[1]; while the first aorists,[1] ἔστησα and ἔδυσα, are transitive.

97. For tenses inflected after the "Common Form," see Gr. 349–352.

REMARK.—1. In ἵστημι, the perfect and pluperfect have the intransitive force; as ἕστηκα, *I have taken my stand, am standing;* ἑστήκη, *I stood, was standing.*

2. Besides the regular inflections of the perfect, we find shorter forms used in the dual and plural of ἵστημι and some other verbs; see Gr. 454.

It will be noticed that ἕστηκα (for σε-στηκα) violates Gr. Gr. 365; also that ἵστημι, τίθημι, δίδωμι, do not follow Gr. 460 in the perfect middle, nor Gr. 469 in the aorist passive. ἐτέθην for ἐθεθην follows Gr. 73, c.

[1] Gr. 500, 1 and 4.

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98. *Exercises on the Verbs in -μι.*

Ex. 93. σοφωτάτους νόμους ἐθέτην Μίνως καὶ Λυκοῦργος. οἱ Πλαταιεῖς ἐκράτησαν τῇ μάχῃ καὶ τρόπαιον ἔστησαν. οἱ Φοίνικες ἑκόντες ἑαυτοὺς Πέρσαις ἐδεδώκεσαν. τῶν Ἑλληνικῶν πόλεων πρώτη ἡ τῶν Ἀθηναίων νόμους ἔθετο. Μήδεια Ἰάσονι φάρμακον ἔδωκεν ᾧ τήν τε ἀσπίδα καὶ τὸ σῶμα ἔχρισεν. οὐχ οἱ ἄνθρωποι ἀλλ' οἱ θεοὶ τοῖς ἀνθρώποις τοὺς τῶν πόλεων νόμους τεθείκασιν. οἱ θεοὶ νίκην ἡμῖν διδόασιν. ἀνδρὸς νοῦν οἶνος ἔδειξεν. ὅσα ὑμεῖς δίδοτε, ἡδέως ἐγὼ δέχομαι. Ἡράκλειτος ἔλεγεν ὅτι οὐδέποτε οὐδὲν ἔστηκεν ἀλλ' ἀεὶ πάντα κινεῖται καὶ ῥεῖ. ἐνταῦθα ἔστημεν καὶ ἐθεασάμεθα τὴν μάχην. τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοῖς δὲ νόμοις πείθου. μὴ θῆσθε νόμον μηδένα, μηδὲ βουλεύεσθε ἔτι, ἀλλ' εὐθὺς τοὺς πολεμίους ἀμύνασθε.

Ex. 94. Zeus appoints (*τίθημι*) all things as is best. Minōs laid-down for the Cretans laws which his father Zeus had given him. He who orders (*lit.* inhabits) his own house well, must also settle well the affairs of the state. Many account the pleasures of the belly (the) measure of happiness. Agēsilaus set-up (*mid.*) a trophy when he (had) put-to-flight the enemy. I wish the trumpets would give the signal of battle. Prŏmētheús the (son) of Iapĕtús steals and gives to mortals the fire of the gods. These barbarians shall not even show the way or give water to any stranger. How could he put right (*εὖ*) the affairs of the state, who has not even ordered his own house right?

Ex. 95. ἵππους ἔζευξε πρῶτος Ἐριχθόνιος. ἡ αἰδὼς μέγα βλάπτει καὶ μέγα ὀνίνησι τοὺς ἀνθρώπους. πάντες ἃ ἐπίστανται ῥᾷστά τε καὶ τάχιστα καὶ κάλλιστα καὶ

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ἥδιστα ἐργάζονται. ἢν αὐτὸς οὐκ ἔχει, πῶς ἑτέρῳ δώσει ἀλήθειαν ὁ σοφιστής; ὕδωρ οὐ μίγνυται ἐλαίῳ, οὐδὲ τῷ ψευδεῖ τὸ ἁπλοῦν. ὅπου οἱ πολῖται δίκαιοι, καὶ οἱ νόμοι δίκαιοι τεθήσονται, οἱ δὲ ἄδικοι ἄνθρωποι καὶ τοὺς νόμους θήσονται ἀδίκους. αἱ δὲ θεῖαι ἐκεῖναι σφαῖραι στρέφονται ἀεὶ, καὶ ὅλαι ἑστᾶσί τε ἅμα καὶ κινοῦνται. τὰς ψυχὰς τῶν πολιτῶν φόβων ἐπίμπλασαν οἱ τῶν μάντεων λόγοι. λόγος ἐστὶν ὡς αἱ Σειρῆνες καλλίστην φωνὴν ἱᾶσι καὶ φθείρουσι τοὺς βροτούς. τοῖς βροτοῖς ἀεὶ λύπαις κεράννυνται ἡδοναί. Τισσαφέρνης, ἃ ὤμοσε[1], εὐθὺς ἐψεύσατο. ὀλώλαμεν, ὦ φίλαι, οὐδὲ μίαν ἔτι ἐλπίδα ἔχομεν. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δὲ ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός. γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις.

Ex. 96. Not only the water but even the wine was being frozen with the cold. There are (things) which can (*lit.* could) be more easily broken than bent. Let the children strew the way with roses and other flowers. Disease and pain will one day (*ποτέ*) extinguish that insolence of youth. This too is a proof that he is not strong, (*lit.* for) he does not eat his food with pleasure (*ἡδέως*). When I was strong, O Athenians, said Nicias, I helped you much; but now disease and pain are wasting (*φθείρω*) my strength, and I must lie here altogether weak and helpless. Since the general does not give us what is just, we will all go home (*adv.*). Know this, then, that the gods will destroy him who has broken the oaths which he swore. In Thĕaetētus, spirit and intellect and passion were finely mixed.

[1] Gr. 528, 9; [2] 528, 8.

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XVII. Moods.

99. *Syntax of the Infinitive.*

In general, Gr. 938, 943, 945, 958; 946.

Remark.—Usually ὥστε, before the infinitive denoting result (Gr. 953), refers to some antecedent (οὕτως, etc.), expressed or understood, which denotes manner or degree. The *adverbial* force of the infinitive with ὥστε is thus distinguished from the *predicative* force of the finite moods with the same (Gr. 927).

100. *Exercises on the Infinitive.*

Ex. 97. χρὴ εἰς τοιοῦτον ἀγῶνα μηδέποτε καταστῆναι[1] ὥστε πάντα λαβεῖν ἢ πάντ' ἀποβαλεῖν. εἰς τὸν ἀγῶνα κατέστη ἀνδρείως ὥστε τὸ ἆθλον ἔλαβεν. οὐ γὰρ δοκεῖν ἄριστος,[2] ἀλλ' εἶναι θέλω. οὐκ ὀρθῶς οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν, ὑμεῖς[3] δ' ἀποδράσεσθαι τὰ πράγματα. γυναικὶ[4] ἄρχειν οὐ δίδωσιν ἡ φύσις. ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν. αὐτοὺς ἔφη ἀπιέναι· ἐπεὶ δὲ γενέσθαι[5] ἐπὶ τῇ οἰκίᾳ ἀνεῳγμένην[6] καταλαμβάνειν τὴν θύραν. χαλεπὸν οὕτω τι ποιεῖν ὥστε μηδὲν[7] ἁμαρτάνειν. παρὰ πᾶσιν ἀνθρώποις νόμος ἐστὶ τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου.[8] Σωκράτης οὐδέποτε ἠθέλησε χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον. παρὰ Ῥωμαίοις ἀπείρηται[9] γυναιξὶ πίνειν οἶνον. ἐν τῷ φρονεῖν[10] ἥδιστος βίος. τὴν δικαιοσύνην οὕτω σέβου ὥστε ἀληθεστέρους εἶναι τοὺς σοὺς λόγους ἢ τοὺς τῶν ἄλλων ὅρκους.

Ex. 98. Xenophōn[11] left half of the army to guard[12] the town. He is worthy of receiving[13] blows. It was soon announced[14] that Cyrus had conquered.

[1] Gr. 942; [2] 940; [3] 940 b; [4] 941; [5] 947; [6] 508, 20; [7] 1023; [8] 741; [9] 539, 8; [10] 958. [11] Perisp. [12] Gr. 951; [13] 952; [14] 944.

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Men always do everything so as not to be punished[1]. Philip has prevailed by going first (πρότερος) against the enemy. Wealth is more in the use (*inf.*) than in the possession. We all think that the earth is a sphere. Your tempers (φύσις), O Athenians, are hard to rule[2]. Themistoclēs, more than any other, was worthy of (one's) admiration[3]. They said that the fire of the gods was stolen by Promētheus. It is said that Xantippē, whom Socrates married, was the most shrewish (χαλεπός) of women. He must be a fool who laughs and knows not why he laughed. When a certain youth inquired of his father why Diogenes is pelted with stones, while (δέ) the other philosophers are honored, the father said that because a dog's life suffices for Diogenes, he is both called Dog, and many use him as a dog. He has been taught many arts,[4] but has learned none.

101. *Verbal Adjectives.*

The Participles.—Inflection, etc., Gr. 241–244.

Adjectives in -τός *and* -τέος.—Inflection, etc., Gr. 475.

Syntax.—Participles,[5] Gr. 967, 968[1], 969; 980 (986); 856[1]. Verbals, Gr. 988–991.

[1] Gr. 953 a.

[2] It would be found profitable to compare the Greek with the Latin for such expressions as, "hard to rule," "he gave him water to drink," "he sent some one to inspect," "he denied that he was a slave."

[3] Gr. 952 a; [4] 724 a.

[5] In determining the relation of thought expressed by the participles, Gr. 969, 981–985 should be constantly referred to at first.

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102. *Exercises on Verbals and Participles.*

Ex. 99. *ταῦτα ἐπράχθη Κόνωνος ὄντος στρατηγοῦ. οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνήρ. φημὶ δὴ νικητέον εἶναι τοὺς πολεμίους ἡμῖν. ἀλλὰ τί δή, ἡμᾶς ἐξὸν προβαίνειν, οὐ τὴν γέφυραν ταύτην διέβημεν; οἱ ὁπλῖται ἔτυχον ἐν τῇ ἀγορᾷ ὄντες. εἰμὶ νῦν μὲν τυράννῳ ἐοικώς, τότε δὲ σαφῶς δοῦλος ἦν. ὅστις ἥδεται λέγων ἀεὶ, λέληθεν αὐτὸν τοῖς συν-οῦσιν ὢν βαρύς. οὗτος γέρων ὢν ὅμως οὐκ ᾐσχύνετο μανθάνων. οὐδένα οἶδα μισοῦντα τοὺς ἐπαινοῦντας. οὐδεὶς πώποτε ὁμολογῶν ἀδικεῖν ἑάλω*[3]*. τὰ ἄλλα ἤρεσάς με λέγων. ἡδὺ σωθέντα μεμνῆσθαι πόνων*[4]*. οἱ γραφεῖς ἐκ πολλῶν συνιστάντες τὰ ἐξ ἑκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιοῦσι φαίνεσθαι. μὴ κρῖνε ὁρῶν τὸ κάλλος ἀλλὰ τὸν τρόπον. ἀνὴρ δίκαιος οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.*

Ex. 100. I put-a-stop-to the poor being wronged. Do not be-weary (of) learning. The gods, as it seems, often delight (in) making the small great and the great small. I convicted Philip (of) acting unjustly. I am conscious of having sinned (*lit.* to myself having sinned). The barbarian came against Greece with a great army to-enslave-it-to-himself. Every one excuses himself when-he-has-erred. They sent-away Phŏrmiōn with (*lit.* having) the ships. It-is-right to bring him who-acts-unjustly before the judges to be punished (*lit.* about to suffer punishment). Alcibiades while still (*lit.* still being) a boy was admired by the citizens.

[1] Gr. 970; [2] 973; [3] 533, 1; [4] 742.

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Ex. 101. ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδούς. Πάντες πρὸς αὐτὸν ἐβλέπομεν ὡς θαυμαστόν τι ἀκουσόμενοι. οἱ δουλείαν καὶ δεσμὸν φοβούμενοι ἀεὶ, οὔτε σίτου οὔθ' ὕπνου ἐδύναντο λαγχάνειν διὰ τὸν φόβον. Σωκράτης πρὸς τὸν εἰπόντα, Κακῶς ἐκεῖνός σε λέγει, καλῶς γὰρ, ἔφη, λέγειν οὐκ ἔμαθε. Ἀριστοτέλης ἐρωτηθεὶς, τί ποτ' αὐτῷ περιγέγονεν[1] ἐκ τῆς σοφίας, ἔφη, τὸ ἑκόντα ποιεῖν ἅ τινες διὰ τὸν ἀπὸ τῶν νόμων φόβον ποιοῦσιν. πρὸς τὸν ἀξιοῦντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκοῦργος εἶπε, Σὺ πρῶτος ἐν τῷ σῷ οἴκῳ ποίησον δημοκρατίαν. Ἀνταλκίδας πρὸς Ἀθηναῖον εἰπόντα, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ, ἔφη, οὐδέποτε ἀπὸ τοῦ Εὐρώτα[2].

Ex. 102. That which is good harms not though it be (*lit.* having been) spoken twice. You just (*lit.* a little) anticipated me (by) asking (the question). At the very beginning of spring (*lit.* with [ἅμα] spring beginning, immediately) the Lacedaemonians made-an-invasion into Attica. The territory was large and good, and there were people-to-till-it (*article with part.*[3]). Let us not overlook Lacedaemōn being insulted. Socrates used-to-pray-to the gods simply to give good things, feeling-that-they-best-knew (*lit.* as best knowing) what is good. Not being able to find the paths, they went-astray-and (*lit.* wandering) perished. Surely you have heard the (saying) of Archimēdes, "Give me (a place) where I am to stand, and I will move the earth."

[1] Gr. 506, 1. [2] Doric for Εὐρώτου from Εὐρώτης, Gr. 149. [3] Gr. 969 c.

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103. *Moods in Dependent Clauses.*

REMARK.—1. It has been noticed already that the optative mood has the same personal endings as the secondary tenses; furthermore, in many of its uses the optative serves for an imperfect or pluperfect subjunctive, as it were (Gr. 881 [2]). It must not be overlooked, however, that in Gr. 937 the optative is shown to be an oblique form of the indicative also.

2. The Greek subjunctive is not used in indirect discourse except where it would be used in the direct discourse; so that in changing a sentence from oratio recta to oratio obliqua, an indicative is *never* altered to a subjunctive.

NOTE.—Examples of final clauses and indirect discourse have been given already; only conditional sentences remain to be illustrated.

Conditional Sentences.—General features, Gr. 889, 890. "Classes" and "forms" distinguished, Gr. 891.

NOTE.—By referring to Gr. 891—or when fuller information is needed, to Gr. 892–900—let the student classify the conditional sentences in the following—

104. *Exercises on Dependent Clauses.*

EX. 103. *πάντα τὰ ταῦτ' ἔξ-εσται ἡμῖν εὑρεῖν, ἐὰν μὴ τὸν πόνον φεύγωμεν ἡμεῖς αὐτοί. εἴ ποτε τοὺς Πέρσας ἴδοιεν, ἔφευγον. τὸν κακὸν ἀεὶ δεῖ κολάζειν ἵνα ἀμείνων ᾖ, οὐ τὸν δυστυχῆ. ἵνα μὴ δῷ δίκην, τὴν πόλιν ἐχθρὰν τῇ πόλει πεποίηκεν. πολλά με διδάσκεις ἀφθόνως διὰ φθόνον, ὅπως ἀκούων πολλὰ μηδὲ ἓν μάθω. κίνδυνος ἦν μὴ οἱ Ἕλληνες συσταῖεν*[1]. *εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί. εἰ τοῦτο ἐποιήσαμεν, ἅπαντες ἂν ἀπωλόμεθα. ἂν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θανεῖν. εἰ τὰ παρὰ τοῖς ἄλλοις εἰδείης*[2] *κακὰ, οὐκ ἂν χαλεπῶς*

[1] Gr. 59; [2] 491.

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φέροις ἃ νῦν ἔχεις. κἂν[1] *δοῦλος ᾖ τις, οὐδὲν ἧττον, δέσποτα, ἄνθρωπος οὗτός ἐστιν, ἂν ἄνθρωπος ᾖ. εἴ τις κεκτημένος εἴη πλοῦτον, χρῷτο δὲ αὐτῷ μὴ, ἆρ' ἂν εὐδαιμονοῖ;*

Ex. 104. You come opportunely (*lit.* into an opportunity) that you may hear the trial (*δίκη*) about your father. If one of your slaves should be-ill, you call-in (*παρακαλέω*) physicians that he may not die. I was seeking you yesterday, that I might invite you to (*καλέω ἐπί*) dinner. It was allowed for you to depart out of the city, if the laws did not please you. I should have been killed, if the Thirty were still ruling in Athens. If to possess were as pleasant as to acquire, the rich would have far excelled the poor in happiness. If we should have wealth, we shall have friends. Xenophon ordered Mĕgabyzus to repay the gold to himself if he should survive, but to repay it to the god if he were to meet any accident (*lit.* suffer anything).

["Prim. Phil.," cap. viii., 26 *seq.*]

105. *Passages for Translation.*

1. Gospel of St. John, v., 14–25.

Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε[a] *ὑγιὴς γέγονας· μηκέτι ἁμάρτανε ἵνα μὴ χεῖρόν τί σοι γένηται. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε*[b] *τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ*[c]*. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι*[d] *ἐργάζεται, κἀγὼ*[e] *ἐργάζομαι. Διὰ*

[1] Gr. 77 a.

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τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν[f] *ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν*[g] *ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ*[h]*, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς*[i] *τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν*[k] *αἰώνιον*[l] *καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν*[m] *ἐκ τοῦ θανάτου εἰς τὴν ζωήν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.*

Notes.—[a] *ἴδε*, Gr. 539, 4; cf. 387 b. [b] *ἀναγγέλλω* (*ἀνά, ἀγγέλλω*), I report. [c] *σάββατον*, *sabbath*. [d] *ἄρτι*, now. [e] *κἀγὼ*, crasis of *καὶ ἐγώ*. [f] *ἀμὴν*, verily (*amen*). [g] *ἃ ἄν*. Joined to the relative, *ἄν* gives it an indefinite force, *whatsoever*. [h] *ζωοποιεῖ* (*ζῶον ποιέω*), quickens. [i] *καθὼς* (*κατά, ὡς*), according as. [k] *ζωή*, life. [l] *αἰώνιος* (*αἰών*), eternal. [m] *μεταβέβηκεν* (*μετά, βαίνω*), has passed.

2. Xenophon, *Anabasis*, ii. 1. 10. Answers made by the leaders of the Ten Thousand Greeks when Artaxerxes sent to demand their arms after the death of Cyrus.

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Ἔνθα δὴ ἀπεκρινατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὤν, ὅτι πρόσθεν[a] *ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν*[b]. *Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγὼ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὡς κρατῶν, βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα*[c] *Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε*[d]. *Τίς γὰρ αὐτῷ ἐστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται*[e]; *Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς*[f] *ἀδιαβάτων*[g], *καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδ' εἰ παρέχοιεν*[h] *ὑμῖν, δύναισθ' ἂν ἀποκτεῖναι. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, Ὦ Φαλῖνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ*[i] *ὅπλα καὶ ἀρετή· ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν*[k] *καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἴου τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε*[l], *καὶ λέγεις οὐκ ἀχάριστα*[m]· *ἴσθι μέντοι ἀνόητος ὤν, εἰ οἴει ἂν*[k] *τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.*

Notes.—[a] *πρόσθεν* (*πρός*), *lit.* before; *πρ.* *ἤ*, sooner than. [b] *παραδοῖεν* (*παρά*, *δίδωμι*), surrender. [c] *πρὸς ταῦτα*, in answer to this. [d] Gr. 519, 4. [e] *ἀντιποιεῖται* (*ἀντί*, *ποιῶ*), lays claim to. [f] *ἐντός* (*ἐν*), Gr. 757. [g] *ἀδιαβάτων* (*ἀ-διά-βαίνω*), impassable. [h] *παρέχοιεν*, put (themselves) into your hands. [i] *εἰ μή*, except. [k] *ἄν* with infinitive in orat. obliq. where *ἄν* with the optative would

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be used in orat. rect., Gr. 964 a. [l] *νεανίσκος* = *νεανίας*, [m] *ἀχάριστα* = L. ingrata.

3. Euripides, *Medea*, 1067–80. Medea, having sent the fatal robe to Creüsa, is about to murder her own children.

ἀλλ' εἶμι γὰρ [a] *δὴ τλημονεστάτην ὁδὸν,*
καὶ τούςδε πέμψω τλημονεστέραν ἔτι,
παῖδας προςειπεῖν βούλομαι. δότ', ὦ τέκνα,
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα [b].
ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι στόμα,
καὶ σχῆμα καὶ πρόςωπον [c] *εὐγενὲς τέκνων,*
εὐδαμονοῖτον, ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
πατὴρ ἀφείλετ'. ὦ γλυκεῖα προςβολὴ [d],
ὦ μαλθακὸς [e] *χρὼς* [f] *πνεῦμά θ' ἥδιστον τέκνων.*
χωρεῖτε [g] *χωρεῖτ'· οὐκέτ' εἰμὶ προςβλέπειν*
οἷα [h] *τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.*
καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά·
θυμὸς [i] *δὲ κρείσσων τῶν ἐμῶν βουλευμάτων* [k],
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς.

Notes.—[a] *γάρ* gives the reason for *προςειπεῖν βούλομαι*. [b] Gr. 216, 20. [c] *πρόςωπον* (*πρός*, *ὄψις*), countenance. [d] *προςβολὴ* (*προςβάλλω*), embrace. [e] *μαλθακός*, tender, L. *mollis*. [f] *χρώς*, skin, flesh. [g] *χωρέω* (*χώρα*), I depart. [h] *οἷός τε*, Gr. 1000. [i] *θυμός*, wrath. [k] *βούλευμα* (*βουλεύω*), counsel.

4. Thucydides, i. 86. Speech of the Ephor Sthenelaidas at the congress held at Sparta before the Peloponnesian war.

Τοὺς μὲν λόγους τοὺς πολλοὺς [a] *τῶν Ἀθηναίων οὐ γιγνώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς οὐδαμοῦ*

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ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους [b] *καὶ τὴν Πελοπόννησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλασίας* [c] *ζημίας* [d] *ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς ξυμμάχους, ἢν σωφρονῶμεν* [e] *οὐ περιοψόμεθα* [f] *ἀδικουμένους, οὐδὲ μελλήσομεν τιμωρεῖν* [g]*· οἱ δ'* [h] *οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα* [i] *τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα* [k] *μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους* [l]*, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὡς ἡμᾶς πρέπει* [m] *βουλεύεσθαι ἀδικουμένους μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βουλεύεσθαι. ψηφίζεσθε* [n] *οὖν, ὦ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἐᾶτε μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν* [o]*, ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν* [p] *πρὸς τοὺς ἀδικοῦντας.*

Notes.—[a] *οἱ πολλοί* here has its original sense, "the many," not "the most." [b] *ξύμμαχος* (*ξύν, μάχη*), ally. [c] *διπλάσιος* (*διπλοῦς*), twofold. [d] *ζημία*, punishment. [e] *σωφρονέω* (*σώφρων*), am wise. [f] *περιοράω* = *ὑπεροράω*. [g] *τιμωρέω* (*τιμή, αἴρω*), I help. [h] *οἱ δέ*, i. e., *οἱ ξύμμαχοι*. [i] *παραδοτέα*, neut. pl. verbal of *παραδίδωμι*, governing *οὕς*. [k] *διακρίνω*, I settle a dispute. [l] *βλαπτομένους*, acc. as if with an inf., Gr. 991 [a]. [m] *πρέπει*, it befits. [n] *ψηφίζομαι*, I vote. [o] *κατά* strengthens the force of *προδίδωμι*. [p] *ἐπίωμεν* (*ἐπί, εἶμι*), go against.

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GREEK-ENGLISH VOCABULARY.

THE references are to sections of the *Grammar*.[1]

The Vocabulary must not be expected to *translate* the Exercises. While, therefore, the sense of the words has been generally given with sufficient detail, the synonym most apt for a given case has been sometimes left for the student's selection. The force of particles, indeed, can be best learned only by attentive reading: see also the frequent references to the *Grammar;* and, for use in writing in Greek, cf. 849.

Proper names are not always given, especially when they can be obtained by substitution: as, *Alcibiadēs* = Ἀλκιβιάδης.

Words connected in derivation with the Greek word which precedes them are italicized; when within brackets, they are not necessarily synonymous with it. The distinction between *cognate* and *derived* words is never to be overlooked. Thus *water* is cognate with ὕδωρ, but *hydrant* is derived from it. It will be noticed that the aspirate of many Greek words is represented by *s* in corresponding Latin words, etc.: as, ἕξ, ὑπέρ, ὕλη (st. ὑλϝα) = *sex*, *super*, *silva*. The *v* of *silva* corresponds with the obsolete Digamma, 23 D; similarly, *vinum*, *vicus*, *work* (Ger. *werk*) correspond with οἶνος, οἶκος, ἔργον.

It has been shown by Grimm that the same words when found in (1) Sanskrit, Greek, or Latin (classical), (2) Low German (as the English), (3) High German, exhibit three systematically varying forms, apparently suited in each case to the national preference. Thus, *tres*, *drei*, *three*.

Grimm's law is that an aspirate in the classical languages is represented by a middle mute in Low German (or English),

[1] CAUTION.—The references of the Vocabulary still refer to the old edition of the Grammar. They are not indispensable in most cases; and wherever they might prove helpful, the table, Gr. pp. 406–422, will conveniently adjust them to the new edition.

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and by a smooth mute in High German; a middle mute in the classical is represented by a smooth mute in the English (Low German), and by a rough mute in the High German; and a smooth mute in the classical is represented by a rough mute in the Low German, and by a middle mute in the High German.[1] Thus:

High Germ.	Eng.	Classic.
Tochter	Daughter	θυγάτηρ
[Pruodor]	Brother	φράτηρ, frater
[Karten]	Garden	Hortus

The words in brackets are in the old form.

There are, indeed, many exceptions, especially among words containing aspirate consonants. This arises in part from the degree to which the High Germans have assimilated their language to that of the Low Germans.

The importance of a knowledge of this law lies in the facts that:

(1.) It prevents etymological *guess-work*. E. g., guess *whole* to be connected with ὅλος, and you are wrong. *Whole*, *hale*, etc., are really akin to καλός; and the Latin *sol-lus*, for instance, to ὅλος.

(2.) It helps to show original Aryan roots. E. g., *caput* shows that *head* has lost an original *f*. The Old Eng. is *heafod*, the Dutch *hoofd*, the Germ. *haupt*.

(3.) It helps to show the original meaning of words that have changed their sense. E. g., *to brook*, i. e., to put-up-with, is akin to *fruor*, *fructus*, of which the root is *frug*, to enjoy. The O. Eng. *brucan* = to digest, to eat, to enjoy, *to stomach*, *to endure*, *to brook*.

(4.) This varying of the consonant will not appear, of course, in words adopted *directly* into English from Greek and Latin. E. g., while πατήρ appears as *father*, we have also *patriotic;* while *caput* appears as *he(f)ad*, we have also *capital*. "Prim. of Phil.," Appendix (1).

[1] Hence we shall find the English smooth mute corresponding to Greek middle; English middle mute to Greek aspirate; English aspirate mute to Greek smooth.

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When a verb is followed by words in any other case than the accusative, the fact is shown in the proper case of *τις*; thus *ὁμολογῶ τί τινι*, I agree somewhat with some one.

Nouns whose genitive is not shown are of the first or second declension; their inflection is thus sufficiently indicated. The article written after a noun shows its gender.

It will be convenient to remember that *α*, *ι*, and *υ* are commonly *short*, especially in affixes and as connecting vowels of declension and conjugation. But cf. 130, 131, 190 c.

A

α-, alpha privative, 483; copulative, cf. *ἅμα*, denoting union, likeness, or intensity, as in *ἅ-πας*, *ἀ-δελφός*; euphonic, used merely to soften pronunciation, as in *ἀ-μύνω*, *ἀ-γαθός*.

ἀγαθός, η, ον, 223, good, brave, noble; *τὰ ἀγαθά*, goods, possessions, wealth.

ἀγγέλλω, ἀγγελῶ, I am a messenger, announce, report.

ἄγγελος, ὁ, ἡ, a messenger, envoy. (*Angel.*) Cf. *ἄγω*.

ἀγείρω, ἀγερῶ, 432, 1, I gather together. (Pan-*egyric.*) Cf. *ἄγω*.

ἀ-γήρως, ων (*γῆρας*), 209, ageless, undecaying.

ἄγκυρα, ἡ, 130 Exc. 3, an *anchor*, L. *ancora*.

ἄ-γνοια, ἡ, 130 Exc. 2, i-*gno*rance, want of perception. Cf. *γιγνώσκω*.

ἀ-γνώς, ῶτος, 218, i-*gno*-rant of, unacquainted with; *pass.*, *unknown*, obscure.

ἀγορά, ἡ, a gathering; place of assembling, market, = L. forum; time of assembly. Cf. *ἀγείρω*.

ἀγοράζω, άσω, 472, I attend the market, buy.

ἀγορεύω, εύσω, 472, I address an assembly, declare.

ἄγριος, α, ον, also *ος, ον*, 468, of the fields, wild, savage.

ἄγρ-οικος, ον, rustic, rude, *lit.* dwelling in country.

ἀγρός, ὁ, L. *ager*, a field, coun—try *as opp. to town*. (*Acre*, *agri*-culture.)

ἄγω, ξω, aor. *ἤγαγον*, 424, 1, L. *ago*, I lead, drive, conduct, observe; *mid.*, I lead to (for) myself, marry, = L. duco. Impv. *ἄγε* often = here! (Dem-*agogue*.)

ἀγών, ῶνος, ὁ, an assembly, arena; struggle. (*Agony*.)

ἀ-δελφή, ἡ, a sister.

ἀ-δελφός, ὁ (*δελφύς*, matrix), a brother, *lit.* of the same birth. (Phil-*adelphia*.)

ἀδικέω, ήσω, 472, I am unjust, I wrong.

ἀδικία, ἡ, 464 c, injustice, wrong, offense.

ἄ-δικος, ον (*δίκη*), unjust, wrong, improper.

ἀ-δύνατος, ον, powerless; *of things*, impossible.

ᾄδω (for *ἀείδω*), *ᾄσομαι, ᾖσα, ᾖσμαι, ᾔσθην*, I sing. Cf. *ᾠδή*, *ode*.

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ἀεί, always, for *aye*. Cf. ἀίδιος, αἰών.

ἀ-έκων = ἄκων, 483 b.

ἀ-ηδής, ές, not sweet, unpleasant. Cf. ἡδύς, and 483 b.

ἀήρ, έρος, ὁ, *air*, L. *aer*.

ἀ-θάνατος, ον, undying, immortal.

ἄ-θεος, ον, godless (*atheist*).

Ἀθηνᾶ, ἡ, 132, *Athena* = L. Minerva; Ἀθήνησι, 205, at *Athens*.

ἀθλητής, ὁ, *lit.* a prize-fighter, wrestler, *athlete*.

ἄθλιος, α, ον, contending, struggling; *hence generally*, wretched.

ἆθλον, τό, a prize, recompense; *plur. often* = ἆθλος.

ἆθλος, ὁ, a contest, conflict, trouble.

Αἴγυπτος, ἡ, *Egypt*.

αἰδέομαι, έσομαι, 448, 1, I feel shame, am ashamed; fear, reverence. Cf. αἰδώς.

ἀίδιος, ον (ἀείδιος, fr. ἀεί), everlasting.

αἰδώς, όος, ἡ, shame, modesty, deference, fear, respect, reverence.

αἷμα, ατος, τό, blood (*hæmorrhage*).

αἴξ, αἰγός, ὁ, ἡ (αἴσσω, to leap), a goat, *lit.* leaper. (*Ægis.*)

αἵρεσις, εως, ἡ, a taking, choosing, choice (*heresy*).

αἱρέω, ήσω, aor. εἷλον, 450, 1, I take, catch; *mid.*, 691, choose, prefer.

αἴρω, ἀρῶ, 432, 2, I raise, lift up; *mid.*, I take upon myself, undertake. (Met-*eor*, *air.*)

αἰσθάνομαι, -θήσομαι, -θόμην, 436, 1, I perceive, learn, 544 c.

αἴσθησις, εως, ἡ, perception, sense, feeling (*aesthetics*).

αἰσχρός, ά, όν, 222, disgraceful, shameful.

αἰσχύνη, ἡ, disgrace, shame—*both that which is done and felt.*

αἰσχύνω, ῡνῶ, I make ugly, disgrace; *pass.*, I am disgraced, feel shame; *mid.*, I abase myself before, I reverence, 544 a.

αἰτέω, ήσω, I ask, beg for; *mid.*, 690, I ask from the heart, entreat, claim.

αἰτία, ἡ, *lit.* ground of demand, cause, fault, accusation.

αἰτιάομαι, άσομαι, 335, I give as the cause, accuse, blame; τινά τινος, 577.

αἴτιος, α, ον, causative, accountable, guilty; ὁ αἴ., the author, culprit; τὸ αἴ., the cause.

αἰών, ῶνος, ὁ, also ἡ, an *age*, indefinite period, eternity. (L. *aevum*, *aeonian*).

ἀκμή, ἡ, a point, *edge*, summit; *acme* (L. *ac*-ies).

ἀκοή, ἡ, 39, a hearing, hearsay.

ἀκούω, ούσομαι, ἀκήκοα, 423, 1, I hear, heed, obey. (*Acoustic.*)

ἀ-κρατής, ές, powerless—*especially over one's self; hence*, unrestrained, licentious, = L. impotens.

ἀκρό-πολις, εως, ἡ, *acropolis*, citadel, *lit.* topmost city.

ἄκρος, α, ον (ἀκ-, cf. ἀκ-μή), at the point *or* top; highest, extreme; *hence*, excellent; τὸ ἄκ., the height. (*Akro*-bat, *acrid.*)

ἄκων, ουσα, ον, unwilling.

ἀλήθεια, ἡ, 130, Exc. 2, truth, sincerity, reality.

ἀ-ληθής, ές, *lit.* unconcealed, true. Cf. λανθάνω or λήθω.

ἁλίσκομαι, ἁλώσομαι, ἑάλων, 447,

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1, *as pass. of* αἱρέω, I am taken, caught.

Ἀλκιβιάδης, ὁ, *Alcibiades.*

ἀλλά, 863, *lit.* otherwise, but. Cf. L. *alia.*

ἀλλάσσω, ξω, 294, I make otherwise, change; I give *or* take in exchange, τί τινος, 578; I change place, leave, quit. (Par-*allax.*)

ἀλλήλων, 237, of each other. (Par-*allel*, alongside one another.)

ἄλλοθεν, from another place, L. *aliunde.*

ἄλλοθι, in another place, elsewhere, L. *alibi.*

ἅλλομαι, ἁλοῦμαι, 432, 3, L. *salio*, I spring, leap.

ἄλλος, η, ο, other, L. *alius;* remaining, rest. (*Allo*-pathy.)

ἄλλοσε, to another place, L. *alio.*

ἄλλοτε, at another time, L. *alias;* ἄλ. μὲν——ἄλ. δὲ, at one time——at another.

ἄλλως, in another way, otherwise, L. *aliter.*

ἄ-λογος, ον. unutterable, irrational, il-*logical.*

ἅλς, ός, ὁ, a grain *or* lump of *salt; pl.* salt, L. *sal;* ἡ ἅλς, the sea.

ἅμα, at the *same* time with, together with (L. *sim*-ul). Cf. ὁμοῦ.

ἀ-μαθής, ές, unlearned, ignorant, stupid. Cf. μανθάνω.

ἁμαρτάνω, -τήσομαι, aor. ἥμαρτον, 436, 2, I fail to hit, miss; I fail *or* err, do wrong.

ἁμαρτία, ἡ, failure, error, sin.

ἀ-μβροσία, ἡ, *ambrosia, lit.* im-*mor*-tality, food of the gods. Cf. βροτός, 53 D.

ἀμείνων, ον, better; cf. 223 R. a.

ἀ-μήχανος, ον (μηχανή), without means, helpless; *pass.*, impracticable.

ἀ-μύνω, ὕνῶ, L. *munio*, I ward off, defend, τί τινι, 689 a.

ἀμφί, 637–39, *lit.* on both sides, around. (*Amphi*-theatre, *amphi*-bious, L. *ambi-.*)

ἀμφοτέρωθεν, from both sides, on both sides.

ἄμφω. 255, both, L. *ambo.*

ἄν, 873, perhaps, perchance.

ἀνά, 635, 636, up. (*Ana*-logy.)

ἀνα-βαίνω, 435, 1; 416, 2, I step, *or* go, up, I mount. (*Anabasis.*)

ἀνα-γιγνώσκω, I *know* accurately, recognize, read, L. *agnoscere.*

ἀναγκαῖος, α, ον, also ος, ον, of *or* with force, necessary. (L. *ango, angu*-stus, *anxious.*)

ἀνάγκη, ἡ, constraint, necessity; ἀνάγκη (ἐστί), there is a necessity, it is unavoidable, it must be, 763; = L. necesse est.

ἀν-άγω, I lead up *or* back; *mid.*, I put to sea.

ἀν-άξιος, ον, or ος, α, ον, 483, unworthy.

ἀνα-τίθημι, pass. pf. uses ἀνάκειμαι, I put, *or* set, up; dedicate, ascribe; *mid.*, I retract. (*Anathe*-ma, *lit.* thing devoted.)

ἀνδρεία, ἡ, manliness, courage.

ἀνδρεῖος, α, ον, manly, masculine; brave. (*Andrew.*)

ἄνεμος, ὁ, the wind. (L. *anima, anemone*).

ἀνήρ, ἀνδρός, ὁ, a man, husband, = L. vir. (Alex-*ander.*)

ἄνθος, εος, τό, a bud, flower. (*Antho*-logy, poly-*anthus.*)

ἀνθρώπινος, η, ον, human.

ἄνθρωπος, ὁ, ἡ, a man, person, human being; *also*, a woman. (Phil-*anthropy.*)

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ἀν-ίημι, I send up *or* forth, let go, relax.
ἀν-ίστημι, I make to stand up, set up, raise up; *intrans. tenses*, 416, 1, I rise up, *etc.*
ἀ-νόητος, ον, unthinking, foolish.
ἄνοια, ἡ, 130, Exc. 2, want of understanding, folly. Cf. νόος.
ἀν-οίγω, ξω, ἀνέῳγμαι, 424, 16, I open, disclose; cf. 387 b².
ἄ-νομος, ον, lawless.
ἀντί, 622, *orig.* over against; *hence*, corresponding to, equivalent, instead of, in exchange. (*Ant*-agonist.)
ἀντι-λαμβάνω, I take, *or* get, in exchange, τι τινός, 578; *mid.*, I take hold of, take part in, τινός, 576.
ἀντι-λέγω, aor. uses ἀντεῖπον, I speak against, gainsay.
ἀνύω, Att. ἀνύτω, ύσω, 419, 17, I accomplish, effect, complete.
ἀξίνη, ἡ, an *ax*, L. *ascia*.
ἄξιος, α, ον, worthy. (*Axiom.*)
ἀξιόω, ώσω, I count worthy, τινά τινος, 578; I claim.
ἀπ-αγορεύω (other tenses from 450, 8), I denounce, forbid, renounce.
ἀ-παθής, ές, *apathetic*, passionless.
ἀ-παίδευτος, ον, ill-bred, uneducated.
ἄ-παις, 218, childless.
ἅπαξ, once, once for all.
ἅ-πας, ασα, αν, quite all, all together.
ἄπ-ειμι, I go off *or* away.
ἀπ-είρηται, *see* ἀπ-αγορεύω.
ἀπ-έρχομαι, *cf. also* εἶμι, I depart.
ἀπ-έχω, *intrans.* I am distant, τινός, 580; *mid.*, I abstain from, *lit.* I hold, *or* keep, off.
ἁ-πλόος, ούη, όον, = ἁπλοῦς, ῆ, οῦν, 258, b, *lit.* all in one fold, single, *simple*, L. *simplex*.
ἁπλῶς, *simply*, absolutely.
ἀπό, 623, L. *ab*, *off*, from *a position on or near something*. (Cf. *of*, *apo*-stle.)
ἀπο-βαίνω, I step off, I go forth, reach; turn out, end *in a certain way*, = L. evado.
ἀπο-βάλλω, I throw off from, cast away, lose.
ἀπο-διδράσκω, δράσομαι, ἔδρᾱν, 444, 2, I run away from, shun.
ἀπο-δίδωμι, I give back, render, repay; *mid.*, I sell. (*Apodosis.*)
ἀπο-θνήσκω, 444, 4 a, *used as pass. of* ἀποκτείνω, I die, am killed.
ἀπο-καλύπτω, I uncover, reveal. (*Apocalypse.*)
ἀπο-κρίνομαι, I give back my decision, answer, τί τινι.
ἀπο-κτείνω, I kill, slay; condemn to death.
ἀπ-όλλυμι, I kill off, destroy utterly, lose; *mid.*, I perish. (*Apollyon.*)
ἀπο-στέλλω, I send away. (*Apostle.*)
ἀπο-στρέφω, I turn aside *or* back. (*Apostrophe.*)
ἅπτω, ἅψω, 427, 1, I fasten, kindle; *mid.*, 691, I fasten myself to, cling to, grasp, τινός (544 b), 574. (L. *apto*, *apse.*)
ἄρα, 865, accordingly, then.
ἄρα, 828 c, 829, *a strengthened form of* ἄρα, *used to introduce a question.*
ἀργία, ἡ, = ἀεργία, idleness; *in a good sense*, leisure.
ἀργός, όν, = ἀ-εργός, idle. (Leth-*argy.*)
Ἄργος, εος, τό, *Argos.*

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ἄργυρος (ἀργός, white), ὁ, white metal, i. e., silver, L. *argentum*.

ἀρέσκω, ἑσω, 444, 10, I make amends, please, τινί, 595 b.

ἀρετή, ἡ, goodness, excellence, manhood, valor, = L. virtus. (*Ares.*) Cf. ἄριστος.

Ἄρης, Ἄρευς or -εως, ὁ, 202, 1, *Ares* = L. Mars.

ἀριθμός, ὁ, number. (*Arithm*etic.)

ἄριστος, η, ον, best, 223 R. a. (*Aristo*-cracy.)

ἀρκέω, ἑσω, pf. pass. ἤρκεσμαι, I ward off, protect, avail, suffice; *often impers.*, it is enough, it satisfies. L. *arceo*.

ἄροτρον, τό, 462, a plow. (L. *aratrum, arable*).

ἁρπάζω, ἁσω, 431, 1, I grasp hastily, snatch up, seize. L. *rapio*. (*Harpy.*)

ἀρχαῖος, α, ον, from the beginning, ancient. (*Archaeo*-logy.)

ἀρχή, ἡ, a beginning, leadership, rule; ἀρχήν, 552, = at first; οὐκ ἀρχήν = not at all. (Mon-*archy*.)

ἄρχω, ἄρξω, 424, 2, I begin, take the lead of, rule, 574, 581; *mid. more common than act. in orig. sense, cf.* 691. (*Arch*-angel, *arch*-bishop.)

ἄρχων, οντος, ὁ, a leader, ruler, *archon*.

ἀ-σεβής, ές, impious, unholy.

ἀ-σθένεια, ἡ, 130, Exc. 2, weakness.

ἀ-σθενής, ές, wanting strength, infirm, weak.

ἀσκέω, ήσω, I dress out, fashion; I practise, train. (*Ascetic*).

ἀσπάζομαι, ἁσομαι, I greet, salute, embrace. (*Aspasia.*)

ἀσπίς, ίδος, ἡ, a shield = L. clipeus.

ἄστρον, τό, a star, L. *astrum*. Cf. ἀστήρ, L. *stella* (*sterula*), Eng. *star*.

ἄστυ, εος, also εως, τό, a city, town, = L. urbs. (*Asty*-anax.)

ἀ-σχολία, ἡ, want of leisure, *cf.* L. negotium; *hence*, business.

ἄτη, ἡ, distraction, delusion, judicial blindness; calamity. (*Ate* of Shak.)

ἀ-τιμία, ἡ, dishonor, disgrace.

Ἀτρείδης, ὁ, 466, son of *Atreus*.

αὖ, again, anew; on the other hand, 864. L. *aut, autem*.

αὖθις, *longer form of* αὖ, back again, *etc.*

αὐλή, ἡ, the open court, courtyard; quadrangle *or* court. (L. *aula*, Eng. *hall.*)

αὐξάνω, αὐξήσω, 436, 3, I make grow, increase, exalt; *act. intrans., or pass.*, I grow, increase, *wax*. L. *augeo*.

αὔριον, to-morrow. (*Aurora.*) Cf. ἠώς.

αὐτίκα, immediately. Cf. αὐτός.

αὐτόθεν, from the very spot *where one is;* on the spot, at once.

αὐτός. ἡ, όν, self = L. ipse; ὁ αὐτός = L. idem. (*Auto*-maton, *auto*-biography.)

αὐτοῦ, 590 a², on the spot, *lit.* at the very place.

αὑτοῦ = ἑαυτοῦ, 235.

ἀφ-αιρέω, I take away from; *mid.*, I deprive, rob of, τινά τι, 553. Cf. also 580 a.

ἀ-φανής, ές, unseen, invisible; secret; obscure. Cf. φαίνω.

ἄ φθονος, ον, free from envy, ungrudging; without stint, plentiful.

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ἀφ-ικνέομαι, I come forth, arrive at.
ἀφ-ίστημι, I make stand off, put away, remove; make to revolt; *mid. and intrans.*, I withdraw, revolt. (*Apostatize.*)
ἀφ-ορίζω, I mark, *or* bound, off; determine, define. (*Aphorism.*)
ἀ-χάριστος, ον, without *grace*, *ungrate*-ful.
Ἀχιλλεύς, έως, ὁ, *Achilles.*
ἄχος, εος, τό, an *ache*, pain.

B

βάθος, εος, τό, depth *or* height. (*Bathos.*)
βαθύς, εῖα, ύ, deep, high.
βαίνω, βήσομαι, 435, 1, I step, walk, go; 416, 2, I make go. (*Basis*, acro-*bat.*)
βάλλω, βαλῶ, βέβληκα, 432, 4, I throw, cast at, pelt; *mid.*, I agitate, ponder. (Para-*ble*, hyper-*bolical.*)
βάπτω, ψω, 427, 2, I dip, dip under. (*Bapt*-ism.)
βάρβαρος, ον, *barbarian*, i. e., foreign.
βάρος, εος, τό, weight, pressure; excess. (*Baro*-meter.)
βαρύς, εῖα, ύ, heavy, grievous, burdensome; deep-toned. (L. *grave*, *bary*-tone.)
βασιλεία, ἡ, 460 c, a kingdom, dominion.
βασιλεύς, έως, ὁ, a king, prince. (*Basil*, *basilisk.*)
βέλος, εος, τό, anything thrown; bolt, dart. Cf. βάλλω.
βελτίων, ον, better; βέλτιστος, η, ον, best; 223 R. a.
βία, ἡ, force, might, violence; 610 R. a. Cf. ἶς (ϝις), L. *vis.*
βιάζομαι, άσομαι, I force, overpower.
βίαιος, α, ον, or ος, ον, violent; *pass.*, forced.
βιβλίον, τό, a paper, scroll; a little book, book. (*Bible*)
βίος, ὁ, the course of life, life, lifetime. (*Bio*-graphy.)
βιόω, ώσομαι, 423, 2, I live, L. *vivo.*
βλάβη, ἡ, hurt, damage. (*Blame.*)
βλάπτω, ψω, 427, 3, I hurt, damage, mar. (*Blas*-pheme.)
βλασ-φημία, ἡ, evil speaking, *blasphemy.* Cf. φήμη, L. *fari*, Eng. *fame.*
βλέπω, ψω, 424, 3, I look, see; look at, towards, *or* for.
βλώτκω, μολοῦμαι, μέμβλωκα, 445, 2, I come *or* go.
βοή, ἡ, a cry, shout, noise. (L. re-*boo.*)
βουλεύω, εύσω, I take counsel, consider, give counsel, advise; *mid.*, 690 a, deliberate. (Thrasy-*bulus.* Cf. θρασύς.)
βουλή, ἡ, *will*, determination, counsel; council, senate.
βούλομαι, -λήσομαι, 422, 3, I *will*, wish, am willing, L. *volo.*
βοῦς, βοός, ὁ, ἡ, L. *bōs*, a bullock *or cow*, an ox; *plur.*, cattle. (*Bovine*, *beef.*)
βραδύς, εῖα, ύ, slow, heavy; late, dull.
βραχύς, εῖα, ύ, short; few, little. L. *brevis*, *brief.*
βροτός, ὁ, a *mortal.* (Am-*brosia.*) Cf. μορτός, 53 D.

Γ

γάλα, ακτος, τό, milk, L. *lac.* (*Galaxy.*)
γαμέω, γαμῶ, ἔγημα, 448, 2, I marry; *act.* = uxorem duco, *mid.* = nubo.

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γάμος, ὁ, a marriage; wedlock. (Poly-*gamy*.)
γάρ, for = L. enim; 870.
γαστήρ, έρος and ρός, ἡ, 173², belly, appetite; womb. (*Gastric*.)
γε, at least = L. quidem; 850.
γελάω, ἄσομαι, 419, 2, I laugh, laugh at.
γέλως, ωτος, ὁ, laughter.
γενεά, ἡ, birth, descent, *gen*eration, race. (*Genea*-logy.)
γένεσις, εως, ἡ, origin, source, *genesis*.
γενναῖος, α, ον, thoroughbred, noble, L. *gener*-osus.
γένος, εος, τό, race, descent; descendants; *genus*, kind.
γεραιός, ά, όν, 221 b, old, venerable.
γέρων, οντος, ὁ, old man.
γεύω, σω, I make one taste (554), τινός, 574 or 576; *mid.*, I taste. (L. *Gusto*, *gustus*.)
γεωργός, ὁ, 457 c, a husbandman; *prop. an adj.*, tilling the ground. (*Georgics*.) Cf. γῆ, ἔργον.
γῆ, ἡ, 132, earth, land. (*Ge*-ology.)
γῆρας, ρως, τό, 182, old age.
γηράσκω, άσω, 444, 1, I grow old.
γίγας, αντος, ὁ, a *giant*; = γηγενής, earth-born.
γίγνομαι or γίνομαι, γενήσομαι, 449, 1, I become, am born, am. (L. *gigno*; *kin*.)
γιγνώσκω, γνώσομαι, 445, 4, I *know*. L. *gnosco*.
γλυκύς, εῖα, ύ, sweet to the taste, sweet, delightful, dear. (*Glyce* rine, *lico*-rice = γλυκεῖα and ῥίζα, root.)
γλῶσσα, ἡ, the tongue; a tongue, language. (*Glossary*.)
γνώμη, ἡ, *lit.* a means of *knowing*, perception; opinion, decision, vote. (*Gnomic*.)
γνῶσις, εως, ἡ, a seeking to *know*, inquiry; *knowledge*. (*Gnostic*.)
γονεύς, έως, ὁ, a father, ancestor; *pl.*, parents. Cf. γένος.
γόνυ, γόνατος, 202, 3, *knee*, L. *genu*.
γοῦν (γε οὖν), at least then, at all events, at any rate; 850.
γράμμα, ατος, τό, 461 a, that which is drawn *or* written; a letter; *plur.*, the alphabet, an inscription; learning. (*Grammar*.)
γραφεύς, έως, ὁ, a painter.
γραφή, ἡ, a drawing, writing; indictment. (*Graphic*.)
γράφω, ψω, I *grave*, write; *mid.*, 691, indict. (*Graphic*, bio-*graphy*.)
γυμνός, ή, όν, unclad, slightly clad; unarmed. (*Gymnast*.)
γυνή, ναικός, ἡ, 202, 4, woman, wife; *in the voc.* = *our* Madam, Mrs. (*Queen*.)
γωνία, ἡ, a corner, angle. (Hexa-*gon*.)

Δ

δαίμων, ονος, ὁ, a deity, divinity (*demon*).
δάκνω, δήξομαι, 435, 7, I bite; I sting, vex.
δάκρυον, τό, a *tear*, L. *lacryma*.
δακρύω, σω, I weep; weep for.
δασύς, εῖα, ύ, thick with hair; *hence in general, like* L. *densus*, thick.
δέ, but, 862; and, further.
δέδια, δέδοικα, 409, 5; 712, I fear, am afraid; am afraid of.
δεῖ, 422, 4, *impers.* = it is necessary, binding on one; one must, ought, 764 b, fin.

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δείκνυμι, δείξω, 442, 3, I show, point out; tell, explain. (L. *dico*, *digitus*; para-*digm.*)

δειλία, ἡ, timidity, cowardice.

δειλός, ή, όν, timid, cowardly, miserable.

δεινός, ή, όν, fearful, terrible. (*Dino*-therium.)

δεῖπνον, τό, *in Att.* = the chief meal, *our* dinner, L. coena.

δέκα, *ten*; δέκατος, η, ον, *tenth*. (L. *decem*, *decade*.)

δένδρον, τό, a *tree*, *esp.* fruit-tree. (Rhodo-*dendron*.)

δεξιά (*fem. of* δεξιός, *sc.* χείρ), the right hand, L. *dextera*.

δεξιός, ά, όν, L. *dexter*, on the right hand *or* side; dexterous, favorable.

δεσμός, ὁ, 460 b, a band, bond, fetter; bonds, prison. Cf. δέω, I bind.

δεσπότης, ὁ, 135 R., a master, *prop. of slaves; hence*, a despot, *whose subjects are slaves*.

δευρο, hither; hitherto.

δεύτερος, α, ον, second, inferior; 552, secondly. (*Deutero*-nomy.)

δέχομαι, ξομαι, 415, I receive, accept; entertain; expect.

δέω, δέησω, 422, 4, I need, lack, miss; *mid.*, entreat, long for, τινός, 575. Cf. also 544 c.

δέω, δήσω, 420, 1, I bind; fetter. (Dia-*dem.*)

δή, 851, now; in particular; *usually marking the obviousness of statements*.

δημο-κρατία, ἡ, *democracy*, popular authority *or* government.

δῆμος, ὁ, *lit.* a country-district, *opp. to* πόλις; the common people, plebeians; the citizens *of a democracy*.

δ ά, 629, 630, between, through. (*Dia*-gonal; L. *dis*.) Cf. δύο.

δια-βαίνω, I step, *or* cross, through *or* over. (*Diabetes*.)

δια-βάλλω, I throw, *or* carry, across; *com.*, *also*, traduce, slander. (*Diabolic*.)

δια-βολή, ἡ, slander, false accusation. (*Devil*, Fr. *diable*.)

δι-αιρέω, 71, I take in two, divide.

δίαιτα, ἡ, mode of living. (*Diet*.)

διά-κειμαι, I am disposed, am in a *certain* state.

δι-ακόσιοι, αι, α, *two hundred*, L. *ducenti*.

δια-λέγω, dep. δια-λέγομαι, 424, 15 a, I betake myself aside, hold a private interview; *hence, as commonly*, converse, argue. (*Dialect*.)

διά-λογος, ὁ, conversation, *dialogue*.

δια-τίθημι, I place apart, dispose, manage; *mid.*, dispose of, bequeath.

δια-τρίβω, I rub away, consume; χρόνον, spend time, live. (*Diatribe*.)

δια-φέρω, I *differ* from, excel, τινός, 581; διαφέρει, it makes a difference.

διδάσκαλος, ὁ, ἡ, a teacher.

διδάσκω, ξω, 447, 10, I teach, τινά τι, 553, 554; *mid.*, 691 a, I learn. (*Didactic*.)

δίδωμι, δώσω, 403, 4, I give, L. *do*.

δι-έρχομαι, 71, I go through *or* across, arrive at; narrate; χρόνον, spend, *or* pass, time.

δίκαιος, α, ον, also ος, ον, righteous, just, exact.

δικαιοσύνη, ἡ, 464 b, righteousness, justice.

δίκη, ἡ, right *as fixed by usage*, law; lawsuit, judgment, penalty.

Διός, *see* Ζεύς.

διπλόος, όη, όον, contr. οῦς, ῆ, οῦν,

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two-fold, double; treacherous. (*Duplex, duplicity.*)

δίς (δύο), *twice*, L. *bis.*

δίχα, in two, asunder. (*Dicho*tomy.)

διώκω, ξω, I pursue; N. T., persecute.

δόγμα, ατος, τό, opinion, resolution, decree. (*Dogmatic.*) Cf. δόξα.

δοκέω, δόξω, 448, 4, I seem, think; *intr.*, seem, appear; *esp.* δοκεῖ, it seems, it seems good. (L. *decet.*)

δόλος, ὁ, *lit.* a bait; *hence*, deception, craft. (L. *dolus.*)

δόξα, ἡ, opinion; reputation, glory. (Ortho-*doxy, doxo*logy.) Cf. δοκέω.

δόρυ, ατος, 202, 5, the trunk *or* shaft *of a tree;* a shaft *or* beam; a shaft *or* spear.

δόσις, εως, ἡ, a giving; gift, portion, *dose.* Cf. διδωμι.

δουλεία, ἡ, 460 c, slavery; the servile class.

δουλεύω, εύσω, 472, i, I am a slave; serve, obey.

δοῦλος, ὁ, a slave, servant.

δουλόω, ώσω, 472, i, I enslave; *mid.*, enslave to myself.

δράκων, οντος, ὁ, a *dragon.*

δρᾶμα, ατος τό, an act *or* deed; play, *drama.*

δράω, δράσω, 421, 1, I act, do.

δρομεύς, έως, ὁ, a runner. Cf. τρέχω, 450, 5.

δρόμος, ὁ, a race, running; a course. (Hippo-*drome.*)

δρῦς, δρυός, ἡ, an oak; any *tree.* (*Dryad.*)

δύναμαι, ήσομαι, 404, 5, I am able, capable; signify, denote.

δύναμις, εως, ἡ, power, ability; *of a word*, the force *or* sense; value. (*Dynamite.*)

δυναστεία, ἡ, sovereignty, lordship. (*Dynasty.*)

δυνάστης, ὁ, master, sovereign, ruler.

δυνατός, ή, όν, able, strong; *of things*, possible.

δύο, L. *duo, two.*

δυσ-τυχής, ές, 471, 484, unlucky, unfortunate.

δώδεκα, twelve; δωδέκατος, η, ον, twelfth. (L. *duodecim.*)

δῶρον, τό, L. *do*-num, a gift, present. (*Dora*-thea.) Cf. δίδωμι.

E

ἐάν, *contr. from* εἰ, ἄν, 872, 873, if haply, if so be that, if.

ἔαρ, ἔαρος; contr. ἦρ, ἦρος, τό, 160 d, L. *ver*, spring.

ἑαυτοῦ, ῆς, οῦ, or αὐτοῦ, etc., 235, of himself, *etc.*

ἐάω impf. εἴων 312 R. a, ἐάσω, I allow, let be, permit; let alone, omit.

ἐγγύς, 229, near, *of place or time;* akin to, like.

ἐγείρω, ἐγερῶ, 432, 5; ἐγρήγορα, intrans., 417; I arouse, awaken, stir up. Cf. ἀγείρω.

ἐγ-κρατής, ές, having power over; self-restrained, continent.

ἐγ-χέω, I pour in, fill.

ἐγώ. L. *ego*, I. (*Egotism.*)

ἕδρα, ἡ, a *seat*, temple, L. *sedes.* (*Set, saddle*, Cath-*edral.*)

ἐθέλω or θέλω, ἐθελήσω, 422, 9 a, I will, wish.

ἔθνος, εος, τό, a race, tribe; a nation; N. T., gentile. (*Eth*no-logy.)

ἔθος, εος, τό, custom, manners, habit. Cf. ἦθος.

εἰ 872, 103, if; whether.

εἶδον, *see* ὁράω. L. *video.*

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εἶδος, εος, τό, that which is seen, the form, figure; a figure, form, class. Cf. ἰδέα.
εἴδωλον, τό, a shape, image, idea. (*Idol.*)
εἴκοσι, *twenty*, L. *viginti*.
εἰκών, όνος, ἡ, likeness, image. (*Icono*-clast.) Cf. ἔοικα.
εἵληφα, *see* λαμβάνω.
εἷλον, *see* αἱρέω.
εἰμί, ἔσομαι, 406, 1, I *am*, L. *sum*.
εἶμι, 405, 1, L. *ire*, I am going; *hence*, I go *or* will go. Impv. ἴθι δή = go then; good!
εἶπον, *see* 450, 8 a, I said.
εἴργω, ξω, 442, 4 a, I shut out (*or* in), L. *arceo*. (*Ark.*)
εἰρήνη, ἡ, peace; rest, repose; time of peace. (*Irenæus.*)
εἴρηκα, *see* εἶπον, 450, 8.
εἷς, μία, ἕν, 156 c, *one*, L. *unus*.
εἰς or ἐς, 103, 620, into, unto. (*Es*-oteric, Stamboul=ἐς τὴν πόλιν.)
εἰσ-άγω, I bring in, import.
εἰσ-βάλλω, I throw into; ἑαυτόν or στρατιάν, I make an invasion.
εἶτα, *of time* = then, after, thereupon; = L. ita, and so then, then.
εἴωθα, 322, I am accustomed, 712. (L. *suetus.*) Cf. ἔθος, st. ϝεθ.
ἐκ or ἐξ, 80 c, 103, 47 R. a, 624, out of, L. *ex*. (*Ex*-odus.)
ἕκαστος, η, ον, 259, each; ἑκάτερος, α. ον, 259, either *of two*.
ἑκατόν, L. *centum*, *hundred*. (*Hecatom*-b.)
ἐκ-βάλλω, 47 R., I cast out; banish; disembark.
ἐκεῖ, there = L. illic.
ἐκεῖθεν, thence = L. illinc.
ἐκεῖνος, η, ο, also κεῖνος, that yonder = L. ille.
ἐκεῖσε, thither = L. illuc.
ἐκ-κλησία, ἡ (καλέω), a *summoned* assembly; N. T., the Church. (*Ecclesias*-tic; Fr. *église*.)
ἐκ-λείπω, 47 a, I leave out, omit, discard, forsake; *intr.*, leave off. (*Eclipse.*)
ἐκ-πίπτω, 47 a, *used as a pass. of* ἐκβάλλω, I fall out of *or* from; am banished from, deprived of.
ἑκών, ουσα, όν, willing, voluntary.
ἔλαιον, τό, *oil*, L. *oleum*.
ἐλάσσων, ον, 223, 4, *comp. of* ὀλίγος, smaller, less, fewer, worse.
ἐλαύνω, ἐλάσω or ἐλῶ, 435, 2, I drive, set in motion; *seemingly intr.*, ride, drive, sail. (*Elastic.*)
ἐλάχιστος, η, ον, 223, 4, *sup. of* ὀλίγος, smallest, least, fewest, worst.
ἐλέγχω, ξω, 321, I disgrace, dishonor; put to the test, examine; confute, convict; convince, refute.
ἐλευθερία, ἡ, freedom, liberty; release.
ἐλεύθερος, α, ον, also ος, ον, free; freed; open to all. (L. *liber*, *lubet.*)
ἐλευθερόω, ώσω, 472 i, I set free, deliver; acquit.
ἐλέφας, αντος, ὁ, an *elephant*; ivory.
ἕλκος, εος, τό, a wound; *ulcer*, L. *ulcus*.
ἕλκω, ξω, aor. εἵλκυσα, 419, 19, I drag, draw. (*Hulk*, L. *sulcus.*)
Ἑλλάς, άδος, ἡ, Greece, *Hellas*.
Ἕλλην, νος, ὁ, a Greek; Ἑλληνικός, ή, όν, *Hellenic*, Greek.
ἐλπίς, ίδος, ἡ, hope; expectation.
ἐμαυτοῦ, ῆς, οῦ, 235, of myself.

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ἐμός, ή, όν, my, L. *meus.*
ἐμπόριον, τό, a mart, *emporium.*
ἔμ-πορος, ό, a passenger, journeyman, merchant. Cf. πόρος, *pore.*
ἕν, *see* εἷς, *one.*
ἐν, 103, 627, *in*, among.
ἕνατος, η, ον, *ninth.*
ἕνδεκα, eleven, L. *undecim ;* ἑνδέκατος, η. ον, eleventh.
ἐνήνοχα, *see* φέρω, 450, 6.
ἔνθα, 250, where, there, — *of place or time*, 879, 5.
ἐνθάδε, thither, there ; here.
ἔνθεν, 250, whence, thence,— *of place or time*, 879, 5.
ἐνθένδε, hence.
ἐννέα, *nine*, L. *novem.*
ἐνταῦθα, here, there, thereupon, —*of time or place.*
ἐν-τυγχάνω, I happen upon, fall in with, τινί, 602.
ἕξ, *six*, L. *sex ;* ἕκτος, η, ον, *sixth.*
ἐξ, *see* ἐκ.
ἐξ-ελέγχω, I examine, convict, confute, *etc.*, thoroughly.
ἔξ-εστι, *impers. use of* ἔξειμι, it is in one's power, possible, allowed.
ἕξις, εως, ή, habit *or* condition, *of mind or body.* (*Hectic.*) Cf. ἔχω.
ἐξ-ίστημι, I put out of its place, change, alter, derange ; *mid. and pass.*, stand aside, retire from, shun ; φρενῶν. am distracted. (*Ecstasy.*)
ἔοικα, 712, 409, 7, I am like, τινί, 602 ; *impers.*, it is likely, seemly, fitting.
ἐπ-αινέω, έσω, 420, 4, I approve, sanction ; praise, commend.
ἔπαινος, ό. praise, approval.
ἐπ-αίρω, I lift up, exalt, excite.
ἐπεί, when, since,— *temp. and caus. ; lit.* after that, then when, seeing that.
ἐπει-δή, 877, 6.
ἔπειτα, afterwards, next.
ἐπ-έχω, I hold to, keep in check, direct ; *intr.*, pause. (*Epoch.*)
ἐπί. 640–42, upon, on, over. (L. *ob ; epi*-demic, *epi*-taph.)
ἐπι-θυμέω, ήσω, I set my heart upon, τινός, 576 ; desire eagerly.
ἐπι-σκοπέω, I look over, oversee, inspect. (*Episcopal.*) Cf. 427, 16 a.
ἐπίσκοπος, ό, overseer, inspector. (*Bishop.*)
ἐπίσταμαι, ήσομαι, 404, 6, I understand, know how, know well.
ἐπι-τίθημι, I put on, impose, inflict ; incline towards ; *mid.*, apply myself to, engage in. (*Epithet.*)
ἐπιχειρέω, ήσω, I put hand to, attempt, τινί, 605.
ἕπομαι, ἕψομαι, ἑσπόμην, 424, 8 a, L. *sequor*, I follow, τινί. 602.
ἔπος, εος, τό, a word, verse, tale ; τὰ ἔπη, *epic* poetry.
ἑπτά, *seven*, L. *septem ;* ἕβδομος, η, ον, *seventh.* (*Hepta*-gon.)
ἐργάζομαι, εἰργασάμην, 312 R. a, I work, am busy ; perform.
ἔργον, τό, *work*, deed ; ἔργῳ, 608 fin. (En-*ergy*, *irk*-some.)
ἐρημία, ή, solitude, desolation, destitution ; a desert.
ἔρημος, ον, lonely, solitary, deserted. (*Eremite, hermit.*)
ἔρις, ιδος, ή, 171, strife, rivalry, contention.
ἑρμηνεύω, εύσω, I interpret, explain. (*Hermeneutics.*) Cf. Ἑρμῆς.
ἑρπύζω = ἕρπω.
ἕρπω, ψω, εἵρπυσα, 312 R. a, I creep, crawl ; advance. L. *serpo, repo.*
ἔρχομαι, ἐλεύσομαι or εἶμι, 450, 2, I come *or* go. (Pros-*elyte.*)

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ἐρῶ, *see* εἶπον.
ἔρως, ωτος, ὁ, love, passionate desire.
ἐρωτάω, ήσω, I ask, τινά τι, 553; question, solicit.
ἐς, *see* εἰς.
ἐσθίω, ἔδομαι, ἔφαγον, 450, 3, L. *edo*, I *eat*, consume. (*Esculent*, sarco-*phagus*.)
ἑστία, ἡ, hearth; house, family. (L. *Vesta*.)
ἔσχατος, η, ον, *lit.* uttermost, *extreme*.
ἕτερος, α, ον, *other*, different. (L. *alter*, *aut*; *either*, *hetero*-dox.)
ἔτι, still, yet, further.
ἔτος, εος, τό, a year. (L. *vetus*.)
εὖ, well. (*Eu*-logium.)
εὐ-αγγέλιον, τό, good news. (*Evangelist*.)
εὐ-γενής, ές, 484, well-born. (*Eugene*.)
εὐδαιμονία, ἡ, happiness, prosperity.
εὐδαιμονέω, ήσω, I am prosperous, happy.
εὐδαιμονίζω, ίσω, I count happy.
εὐ-δαίμων, ον, 221 d, *lit.* with a good genius *or* destiny, fortunate, happy.
εὔ-ζωνος, ον, 484, well girdled, well-girt.
εὐ ἠθης, ες, good-natured, simple. Cf. ἦθος.
εὐθύς, εῖα, ύ, straight, direct; *adv.*, straightway, directly.
εὔ-νους, ουν (*pl.* εὖνοι, 145 b), 221 d, *contr. for* εὔνοος, ον, well-minded, kindly.
εὑρίσκω, εὑρήσω, 447, 6; 310, I find, find out; *mid.*, I get, procure. (*Eureka*.)
εὐρύς, εῖα, ύ, broad, wide, extended. (*Eury*-dice.)
εὐ-σεβής, ές, 471, pious, reverent, holy.
εὐ-τυχής, ές, fortunate, well-off.
εὐ-φυής, ές, well-grown, shapely, graceful; clever, witty. (*Euphuist*.)
εὐχή, ἡ, wish, prayer, vow; curse.
εὔχομαι, ξομαι, 310, 544 a, I pray, pray to, vow *or* promise; pay vows.
εὔ-ψυχος, ον, brave-hearted, courageous.
ἐφ-ήμερος, ον, 642, 71, 72, short-lived, *lit.* of, *or* for, a day.
ἐφ-οράω, I look over, survey, observe. (*Ephor*.)
ἐχθρός, ά, όν, 222 fin., hated, hateful; *act.*, hating, hostile.
ἔχω, ἕξω or σχήσω, 424, 11, I have, hold; *intr.*, 684 a, I am; *mid.*, 691, I lay hold of, τινός, 574.
ἕωθεν, from dawn, early.
ἕως, ἕω, ἡ, 148, L. *eos*, dawn, morn.
ἕως, while, so long as; till. Cf. τέως.

Z

ζάω, ήσω, 371 c, I live, have vigor, am strong.
ζεύγνυμι, ζεύξω, ἐζύγην, 442, 5, L. *jungo*, I *yoke*, *join*; unite, make fast. (*Zeugma*.)
Ζεύς, Διός, 202, 6, = L. Jupiter, *Zeus*. (*Janus*, *Dio*-genes.)
ζητέω, ήσω, I seek, seek after; search out, examine.
ζυγόν, τό, *yoke*, L. *jugum*.
ζώνη, ἡ, a girdle, belt. (*Zone*.)
ζῶον, τό, an animal, *lit.* a living creature. (*Zoo*-logy.)

H

ἦ, verily, surely; *interrog.*, = L. num, 828 R., 852, 10.
ἤ, or; ἤ——ἤ, either — or;

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after comparatives, etc., than, 860.

ᾗ (ὅς), *sc.* ὁδῷ, 608, 810, in which *way*, as.

ἥβη, ἡ, youth. (*Hebe.*)

ἤγαγον, *see* ἄγω.

ἡγεμών, ὄνος, ὁ, a guide, leader, commander.

ἡγέομαι, ήσομαι, I guide, lead, command, τινί, 596, τινός, 581 a; *also* = L. ducere, I regard, think.

ἤδη, already. Cf. δή.

ἥδομαι, ήσθήσομαι, ἥσθην, 413, I enjoy, am pleased with, τινί, 611 a.

ἡδονή, ἡ, pleasure, enjoyment.

ἡδύς, εῖα, ύ, 222, *sweet*—to any sense; pleasant, welcome. (L. *suavis, suadeo.*)

ἦθος, εος, τό, *lit.* the accustomed seat *or* haunts; habit, character, disposition. (*Ethics*, L. *ēthicus.*)

ἥκιστα, 223, 228, at least.

ἥκω, ἥξω, I am come, have come.

ἦλθον, *see* ἔρχομαι.

ἥλιος, ὁ, the sun. (*Heliotrope.*)

ἡμεῖς, we. Cf. ἐγώ, 230.

ἡμέρα, ἡ, day; ἡμέρας, 591, by day. (Ep-*hemeral.*)

ἡμέτερος, α, ον (ἡμεῖς), our.

ἥμισυς, εια, υ, half. (*Hemisphere, semi*-circle.)

ἤν, *for* ἐάν, if haply.

ἤνεγκα, *see* φέρω.

ἦρ, ἦρος, τό, L. *ver*, spring.

Ἥρα, ἡ, = L. Juno, *Hera.*

Ἡρακλῆς, έεος or έους, 180, 179, = L. *Hercules, Heracles.*

ἥσσων, ον, 223, *comp. for* κακός, less, weaker, inferior; *adv.*, 552.

Ἥφαιστος, ὁ, = L. Vulcan, *Hephaestus.*

ἠχώ, ούς or οῦς, ἡ, 193, *echo.*

ἠώς, ἠόος or ἠοῦς, ἡ, 182, the dawn. (L. *eos, eous.*)

Θ

θάλασσα, ἡ, the sea.

θάνατος, ὁ, death. (Eu-*thanasia.*)

θάπτω, ψω, τέταφα, 427, 5, I bury, entomb.

θάρσος, εος, τό, courage, boldness, confidence, *dar*-ing.

θάσσων, ον, 222 R., *comp. of* ταχύς, quicker, swifter.

θαυμάζω, άσω, I wonder, wonder at, admire.

θαυμαστός, ή, όν, 398, wonderful, admirable.

θεά, ἡ, a goddess.

θέα, ἡ, a spectacle, view. (*Theatre.*)

θεάομαι, άσομαι, I view, behold.

θεῖος, α, ον, divine, sacred; extraordinary.

θέλω, *see* ἐθέλω.

θεός, ὁ, L. *deus*, god. (*Theology.*)

θεραπεύω, εύσω, I attend, serve, pay court to; heal.

θερμός, ή, όν, warm, hot; rash, active. (*Thermo*-meter.)

θέρος, εος τό, summer, summer-heat. (*Fervor.*)

θέσις, εως, ἡ (τίθημι), a placing; position, proposition, institution. (*Thesis.* anti-*thesis.*)

θεωρέω, ήσω, I view, observe, contemplate. (*Theorem.*)

θεωρία, ἡ, observation, contemplation. (*Theory.*)

θῆλυς, εια, υ, female; effeminate.

θηρίον, τό, wild beast, L. *fera.* (*Deer.*)

θηριώδης, ες, full of beasts; brutal, savage. Cf. εἶδος.

θησαυρός, ὁ, L. *thesaurus, treasury, treasure.* Cf. τίθημι.

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θνήσκω, θανοῦμαι, 444, 4, I am dying, die.
θνητός, ή, όν, 398, mortal; human.
Θρᾷξ, ᾳκός, ὁ, *a Thracian.*
θρασύς, εῖα, ύ, bold, rash; resolute. Cf. θάρσος.
θρίξ, τριχός, ἡ, hair—*of man or beast, usually in plur.* (*Trichina.*)
θυγάτηρ, ατρός, ἡ, *daughter.*
θυμός, ὁ, cf. θέω, 426, 1, the life-current, i. e., blood; impulse, spirit; soul. (*Fume.*)
θύρα, ἡ, *door,* L. *foris.*
θύραζε, L. *foras,* out of doors. Cf. θύρασι, 205, L. *foris.*
θυσία, ἡ, 460, a, a sacrificing, sacrifice. (L. *thus, thurible.*)
θύω, θύσω, 420, 2, cf. θέω, I offer, sacrifice.

I

ἰάομαι, άσομαι, 415, I heal; correct.
ἰατρός, ὁ, a physician, surgeon.
ἰδέα, ἡ, form, look, sort *or* kind, fashion of a thing. (*Idea.*)
ἴδιος, α, ον, also ος, ον, one's own, private, peculiar; ἰδίᾳ *sc.* ὁδῷ, 608, privately. (*Idiom.*)
ἱερεύς, έως, ὁ, a priest, sacrificer. (*Hier*-archy.)
ἱερός, ά, όν, sacred; τὸ ἱερόν, a temple; τὰ ἱερά, victims, entrails, auspices. (*Hieroglyphic.*)
ἵημι, ἥσω, εἷκα, 403, 1, I make go, send, dismiss, utter; *mid.*, hasten. *Causal of* εἶμι. *The root shows trace of Jod,* cf. L. *ja*-cio.
ἱκνέομαι, ἵξομαι, 438, 2, I come, come to, reach.
ἵλεως, ων, gracious, gentle.
ἱμάτιον, τό, a cloak; τὰ ἱμάτια, clothes.
ἵνα, = L. ut, *in the sense of* in order that; ἵνα μή, lest, that not. Cf. 879, 6.
ἱππεύς, έως, ὁ, horseman, knight, charioteer.
ἵππος, ὁ, ἡ, horse, mare; *plur. sometimes* = chariot. (*Hippo*-potamus.)
ἴσθι, *see* οἶδα *and* εἰμί.
ἴσος, η, ον, equal to, same as, like; equal. (*Iso*-sceles.)
ἵστημι, στήσω, 403, 5, I make to *stand;* set up, fix; *intr.*, 416, halt, stand. (L. *sto, sisto.*)
ἱστορία, ἡ, inquiry; knowledge by inquiry, *history.*
ἰσχύς, ύος, ἡ, L. *vis,* endurance, strength. Cf. ἴσχω, I hold, check.
ἴσως, equally, perhaps.
ἰχθύς, ύος, ὁ, a fish. (*Ichthy*ology.)

K

καθαρός, ά, όν, clean, pure; clear, free. (L. *castus, Catherine.*)
καθαίρω, αρῶ, I cleanse, purify, purge, atone for. (*Cathartic.*)
καθ-ίστημι, I set down, establish, ordain, make; *intr. and pass.*, 416 a, am made, am.
καί, 855, 856 b, and; also, even; καὶ——καί, both——and.
καιρός, ὁ, the right time, opportunity, occasion.
καί-τοι, and yet.
καίω, καύσω, 434, 1, I burn, kindle. (*Caustic.*)
κακία, ἡ, badness, cowardice, vice.

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κακός, ή, όν, 223, 2, bad, mean, cowardly. (*Caco*-ethes.)

καλέω, έσω, κέκληκα, 420, 5, I *call*, call on, invite.

κάλλος, εος, τό, beauty. (*Calli*-sthenics.)

καλός, ή, όν, 223, 6, fair, beautiful, *hale*, *whole*. (*Kal*-eido-scope.)

καλύπτω, ψω, 427, 7, I cover, hide. (Apo-*calypse*, L. oc-*culo*, *clam*.)

κάμνω, καμοῦμαι, 435, 8, I am weary, tired, sick; *trans.*, I work hard—at, for.

κάμπτω, ψω, 427, 8, I bend; move *by entreaties*.

καρδία, ή, the *heart*, L. *cor*. (*Cardiac*.)

καρπός, ό, fruit; produce, *harvest*, profit. (Peri-*carp*.)

κατά, 631, 632, down. (*Cata*-ract.)

κατα-γιγνώσκω, I condemn, *lit.* judge against, τινός, 577 b, 583.

κατ-άγω, I lead, *or* bring, down; bring to land, recall from exile.

κατα-λαμβάνω, I seize upon, comprehend, overtake, discover. (*Catalepsy*.)

κατα-στρέφω, I overturn; *mid.*, subdue. (*Catastrophe*.)

κατα-φρονέω, I think slightly of, despise; think arrogantly; fix thoughts on.

κατέστην, *see* καθίστημι.

κάω = καίω, 328 e.

κεῖμαι, κείσομαι, 405, 2, *used as pass. for* τίθημι, I am laid, lie, lie down.

κελεύω, εύσω, 421, 20, I urge on, command; beseech urgently. (*Cel*-erity.)

Κελτοί, the *Celts*.

κενός, ή, όν, empty; vain. (*Ceno*-taph.)

κέντρον, τό, a spike, sting, goad, *lit.* a point. (*Center*.)

κεράννυμι, 407, κεράσω, 439, 1, I mix, mingle; blend, temper. (*Crasis*.)

κέρας, κέρατος or κέρως, τό, a *horn*; the wing *of an army*. (L. *cornu*, rhino-*ceros*.)

κέρδος, εος, τό, gain. (L. *cerdo*.)

κεφάλαιον, τό, *a neuter adj. used as subst.*, *lit.* the chief thing, sum of the matter, completion; *adv.*, 552, to sum up.

κεφαλή, ή, L. *caput*, *head*. (A-*cephalous*.)

κήρυξ, υκος, ό, 454 R. b, a herald. Cf. κῆρυξ, 164.

κηρύσσω, ξω, 428, 2, I am, *or* act as, a herald; proclaim; N. T., preach.

κινδυνεύω, εύσω, I incur danger, venture; am likely to, exposed to, *do so and so*.

κίνδυνος, ό, danger, venture, experiment.

κινέω, ήσω (κίω, I go), I set agoing, move; stir, rouse. L. *cieo*.

κισσός, or κιττός, ό, ivy.

κλαίω, κλαύσομαι, 434, 2, I weep, lament, deplore.

κλάω = κλαίω, 328 e.

κλείω, σω, 421, 15, I shut, *close*, L. *claudo*.

κλέπτης, ό, a thief; rogue, deceiver. (*Clepto*-mania.)

κλέπτω, ψω, 427, 9, I steal; cheat, deceive; act stealthily.

κλῆρος, ό, a lot, portion; the *clergy*—as opp. to the laity.

κλίνω, νῶ, 433, 1, I make in-*cline*, bend, lay down. (*Clin*-*ic*, L. *clivus*.)

κλοπή, ή, theft, fraud. Cf. κλέπτω.

κοιμάω, ήσω (κεῖμαι), I lull to,

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rest *or*, sleep; *mid.*, I fall asleep. (*Cemetery.*)

κοινός, ή, όν, common; public. (Epi-*cene.*)

κολάζω ἄσω, I prune, trim, keep in check; chastise, correct.

κόλαξ, ακος, ό, a flatterer.

κόλπος, ό, = L. sinus, a bosom, fold; bay, *gulf.*

κόμη, ή, the hair, L. *coma.* (*Comet* = long-haired star.)

κομίζω, ίσω or ιῶ, I fetch, redeem; bring; *mid.*, get back for myself, recover.

κόπτω, ψω, 427, 10, I strike, knock, cut; *mid.*, beat myself, bewail, τινά, 544 a. Cf. L. plango. (*Comma, chop,* Fr. *coupon.*)

κόραξ, ακος, ό, a *crow*, raven, L. *corvus.* (*Croak.*)

κοσμέω, ήσω, I set in order; adorn.

κόσμος, ό, order, ornament; the world, *as opp. to chaos.* (*Cosmetic, cosmo*-politan.)

κρατέω, ήσω, I am strong, master of; prevail, become master of, τινός, 581; defeat, τινά. Cf. κράτος.

κρατήρ, ῆρος, ό, a mixing vessel, bowl; *crater.*

κράτιστος, η, ον, 223, strongest, best.

κράτος, εος, τό, strength, power, sway. (Demo-*cracy, hard.*)

κρείσσων, ον, 223, stronger, superior, better.

κρίνω, νῶ, 433, 2, I discern, judge, L. *cerno.*

κρίσις, εως, ή, a discriminating; judgment, decision. (*Crisis.*)

κριτής, ό, a discerner, judge. (*Critic.*)

κρυπτός, ή, όν, 398, hidden, secret.

κρύπτω, ψω, 427, 11, I conceal, hide. (*Crypt,* apo-*crypha.*)

κτάομαι, ήσομαι, 319b, 39 3 R., I acquire; *pf.*, 712, possess.

κτείνω, ενῶ, 433, 4, I kill, slay.

κτείς, κτενός, ό, 156 c, a comb; rake, harrow.

κτῆμα, ατος, τό, an acquisition; *plur.*, possessions. Cf. κτάομαι.

κτῆσις, εως, ή, an acquiring, possessing.

κύβος, ό, L. *cubus, cube;* a die.

κύκλος, ό, a circle; wheel. (*Cyclone,* en-*cyclo*-paedia.)

κύκνος, ό, L. *cycnus,* a swan.

κῦμα, ατος, τό, a swell, *esp. of the sea;* a wave, surge.

κύριος, α, ον, also ος, ον, having power over, authorized; valid, regular. ὁ κύριος, master; N. T., Lord. (*Kirk, church.*)

κύων, κυνός, ό, ή, 202, 9, L. *canis,* a dog, bitch. (*Hound, cynic.*)

Λ

λαγχάνω, ἔλαχον, εἴληχα, 437, 3, I obtain by lot, τι; get a share, τινός, 574.

Λακεδαιμόνιος, α, ον, *Lacedaemonian.*

λαμβάνω, ἔλαβον, εἴληφα, 437, 4, I take, receive, obtain. (Di-*lemma.*)

λαμπάς, άδος, ή, a torch, *lamp.*

λαμπρός, ά, όν, 471, bright, clear, brilliant.

λάμπω, ψω, I shine, am clear *or* illustrious.

λανθάνω, λήσω, ἔλαθον, 437, 5, I escape notice; *mid.*, escape myself, forget, τινός, 576. L. *lateo.*

λέγω, ξω, εἴλοχα, 424, 15, I *lay,* arrange; gather; say, tell.

λείπω, ψω, ἔλιπον, 292, I *leave,* leave behind; *pass.*, am left behind, fail. L. *linquo.*

λέξις, εως, ή, a speaking, way

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of speaking, diction. (*Lexicon.*) Cf. λέγω.

λέων, οντος, ὁ, L. *leo*, a *lion*.

λεώς, ώ, ό, *Att. for* λαός, people. (*Laity, lewd.*)

λήθη, ἡ (λανθάνω), forgetfulness, *lit.* a forgetting. (*Lethargy.*)

λίθος, ὁ, stone, a stone. (*Lithograph.*)

λιμήν, ένος, ὁ, a harbor, haven.

λογίζομαι, ίσομαι, Att. ιοῦμαι, I count, reckon.

λόγος, ὁ, word, speech, reason. (*Logic.*) Cf. λέγω.

λοιπός, ή, όν, 457 c, remaining, = L. re-*liquus*; τοῦ λοιποῦ, 591; τὰ λοιπά, for the rest, hereafter, 552. Cf. λείπω.

λούω, σω, L. *lavo*, I wash, bathe. (*Lotion.*)

λύκος, ὁ, L. *lupus*, a wolf.

λυπέω, ήσω, I give pain to, vex, distress.

λύπη, ἡ, pain; grief, distress.

λυπηρός, ά, όν, 471, grievous, troublesome.

λύρα, ἡ, a *lyre*, L. *lyra*.

λύσις, εως, ἡ, a loosing, release. (Ana-*lysis.*)

λύω, σω, 268 b, L. *luo*, I *loose*, set free; *mid.*, I get loosed, ransom.

λῷστος, η, ον, 223, best.

λῴων, ον, 223, better.

M

μάθημα, ατος, τό, a lesson, learning; *pl.*, *mathematics*. Cf. μανθάνω.

μάθησις, εως, ἡ, the act of learning, power of learning.

μαθητής, ὁ, 459 a, a learner, disciple.

μακάριος, α, ον, and ος, ον, blessed, happy.

μακρός, ά, όν, long, far-stretching, far-distant; μακράν, 509 b (*a*), 552, far. (*Mickle*, L. *magnus.*)

μάλα, 227, very, exceedingly.

μάλιστα, 552, cf. 227, most, especially.

μᾶλλον, 222 R., *comp. of* μάλα, more, rather.

μανθάνω, μαθήσομαι, 437, 6, I learn, perceive, understand.

μανία, ἡ, madness, frenzy, *mania*.

μάντις, εως, ὁ, a seer, prophet. (Necro-*mancer.*)

μάρτυς, υρος, ὁ or ἡ, 202, 11, a witness. (*Martyr.*)

μάτην, 552, in vain, at random.

μάχη, ἡ, 457, a battle, combat, strife. (Andro-*mache.*)

μάχομαι, μαχοῦμαι, 422, 10, I fight, τινί, 602; dispute.

μέγας, μεγάλη, μέγα, 219, 222, great, large.

μέγεθος, εος, τό, greatness, size. (O-*mega*, L. *mag*-nus.)

μέγιστος, η, ον, *sup. of* μέγας, greatest.

μείζων, ον, 222 R., *comp. of* μέγας.

μέλας, αινα, αν, 156 c, black, dark, gloomy. (*Melan*-choly.)

μέλι, ιτος, τό, L. *mel*, honey.

μέλισσα, ἡ, a bee. (*Melissa.*)

μέλλω, μελλήσω, 422, 12, I am on the point, hesitate; intend, purpose.

μέλω, μελήσω, 422, 11, I am a care; *mostly impers.*, μέλει, *etc.*, there is a care, τινός, 576.

μέμνημαι, *see* μιμνήσκω.

μέμφομαι, ψομαι, I blame, upbraid. (*Momus.*)

μέν, 862 a, *used chiefly as the herald of* δέ; *sense often best given by the tone of anticipation.*

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μέν-τοι, 864, certainly; yet, however.
μένω, μενῶ, μεμένηκα, 422, 13, L. *maneo*, I re-*main*, await.
μέρος, εος, τό, a part, share. Cf. μοῖρα.
μέσος, η, ον, 221 c, L. *medius*, *middle*, between. (*Meso*-potamia.)
μετά, 643–45, in the *midst*, between, after; by means of. (*Meta*-phor.)
μετα-βάλλω, I change, *used trans. and intrans.*
μετα-γιγνώσκω, I change my mind, repeal, repent, *lit.* ascertain after *or* too late.
μετα-δίδωμι, I give a share of, τινός, 574.
μετα-λαμβάνω, I get a share of, τινός, 574.
μετ-έχω, I partake of, have a share in, τινός, 574.
μέτριος, α, ον, moderate, temperate, reasonable.
μέτρον, τό, a measure, rule, standard. (*Meter.*)
μή, 832, = L. ne, not.
μηδείς (εἷς), μηδεμία, not even one, no one; *adv.*, 552, not at all.
μηδέ, but not, and not; not even. Cf. *neque*; also 858.
μηκέτι, no longer, no further.
μήποτε, lest ever.
μήν, 864, yea, truly.
μήν, μηνός, ὁ, L. *mensis*, *month*. (*Moon.*)
μηνύω, σω, I disclose; inform.
μήτηρ, ρός, ἡ, L. *mater*, *mother*. (*Metro*-polis.)
μηχανή, ἡ, L. *machina*, a contrivance, instrument.
μία, *see* εἷς.
μίγνυμι, μίξω, 442, 7, L. *misceo*, *mix*, *mingle*.
μικρός, ά, όν, 223, 3, small, short, little. (*Micro*-scope.)
μιμέομαι, ήσομαι, I *imitate*, *mimic*; cf. 415.
μίμησις, εως, ἡ, *imitation*, *mimicry*.
μιμνήσκω, μνήσω, 444, 6, I remind; *mid.*, I re-*member*, τινός, 576; cf. 712. L. *memini*.
μισέω, ήσω, I hate. (*Mis*-anthropy.)
μισθός, ὁ, reward, pay.
μισθόω, I let out, lease; *mid.*, hire, retain at a price.
μνήμη, ἡ, *memory*, re-*membrance*. (*Mnemonics.*)
μοῖρα, ἡ, 130 Exc. 3, a portion, lot, fate. (L. *mortus.*)
μολεῖν, *see* βλώσκω, 445, 2.
μόλις, hardly, with difficulty.
μόνος, η, ον, alone, single; *adv.*, 552, only. (*Mono*-tony.)
μορφή, ἡ L. *forma*, *form*, shape, figure.
μοῦσα, ἡ, L. *Musa*, *muse*. (*Music.*)
μῦθος, ὁ, a tale, *myth*.
μυθ-ώδης, ες, fabulous. Cf. εἶδος.
μυριάς, άδος, ἡ, *the number* 10,000, a *myriad*.
μύριοι, αι, α, 257, ten thousand. Cf. μυρίος, α, ον, *with collective nouns*.

N

ναί, 545, *adv. of strong affirmation*, L. *nae*, yea, verily.
ναῦς, νεώς, ἡ, L. *navis*, a ship, man-of-war.
ναύτης, ὁ, 459, L. *nauta*, a seaman, sailor.
ναυτικός, ή, όν, *naval*; τὸ ναυτικόν, the *navy*, fleet.
νεανίας, ὁ (νέος), a youth, young man. (*Neo*-phyte.)
νεκρός, ά, όν, dead; ὁ νεκρός, a dead body. (*Necro*-mancer.)

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νέκταρ, αρος, τό, nectar, the drink of gods. (*Nectarine.*)

νέμω, νεμῶ, 422, 14, I assign, distribute; pasture. (*Nemesis.*) Cf. *νομος*.

νέος, α, ον, L. *novus, new.*

νεότης, ητος, ἡ, 464 a, youth, freshness, rashness. (*Novitas.*)

νεύω, σω, L. *nuo*, I *nod*, promise.

νεφέλη, ἡ, L. *nebula*, a cloud.

νέω, νευσοῦμαι, 426, 2, L. *no*, I swim.

νῆσος, ἡ, island. (Peloponnesus.)

νικάω, ήσω, I conquer, prevail, win.

νίκη, ἡ, victory, conquest. (*Nicho*-las.)

νομεύς, έως, ὁ, herdsman, distributer. (*Nomad.*)

νομίζω, ίσω or *ιῶ*, I hold, *or* practise, as usage; think, consider.

νόμος, ὁ, usage, privilege, law. (Astro-*nomy.*) Cf. *νέμω*.

νόσος, ἡ, sickness, disease, affliction.

νοσ-ώδης, ες, diseased, unwholesome. Cf. *εἶδος*.

νόος or *νοῦς, ὁ*, mind, purpose, resolve.

νύμφη, ἡ, L. *nympha, nymph*, bride.

νῦν, L. *nunc, now; as attrib.*, 492 f, modern, recent.

νύξ, νυκτός, ἡ, L. *nox, night*; by night, 591.

νῶι, see εγώ, we two, us two. (L. *nos.*)

Ξ

ξένος, ὁ, guest, stranger, mercenary. (Eu-*xine.*)

ξύλον, τό, wood, timber.

ξύν or *σύν*, L. *cum*, with. (*Sym*pathy.)

Ο

ὁ, ἡ, τό, the.

ὁ μέν——ὁ δέ, the one——the other, 525 a.

ὄγδοος, η, ον, eighth. (*Oct*agon.)

ὧδε, ἥδε, τόδε, = L. hic, this *by me.*

ὁδός, ἡ, way, path, street, journey. (Meth-*od*, Ex-*odus.*

ὀδούς, όντος, ὁ, 156 c, L. *dens*, tooth. (Mast-*odon.*)

Ὀδυσσεία, ἡ, the story of *Ulysses*, the *Odyssey.*

Ὀδυσσεύς, έως, ὁ, Ulysses. Cf. *Prim. Phil.*, App. 2, i.

ὅθεν (*ὅς*), 250, whence = L. unde.

οἷ (*ὅς*), 250, whither = L. quo.

οἶδα, 409, 6, I know, 712. (L. *video; wit, wot.*)

οἴκαδε (*οἶκος*), homeward, home.

οἰκέω, ήσω, I inhabit, possess; *intr.*, live, dwell. (Par-*ochial*, di-*ocese.*)

οἰκία, ἡ, house, dwelling, household.

οἰκίζω, ίσω or *ιῶ*, I colonize, found, settle.

οἴκοθεν, from home.

οἴκοι, 205, 95 b, at home.

οἶκος, ὁ, house, family. (L. *vicus*, Nor-*wich*).

οἰκτείρω, -τερῶ, I pity.

οἶκτος, ὁ, pity, compassion.

οἶμαι, I suppose, think, suspect.

οἶνος, ὁ, L. *vinum, wine.*

οἴομαι, see οἶμαι, 422, 15.

οἷος, α, ον, 814, = L. qualis, *of such a kind* as.

οἴχομαι, οἰχήσομαι, οἴχωκα, I am gone. Cf. *ἥκω*.

ὀκτώ, L. *octo, eight.*

ὀλίγος, η, ον, 223, 4, little, few, small. (*Olig*-archy.)

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ὄλλυμι, ὀλῶ, ὤλεσα, 442, 8, I destroy, lose; *mid.*, perish, die; ὄλωλα, 417, am ruined. (*Apollyon.*)

ὅλος, η, ον, entire, whole. (L. *sol*-lus, *sol*-idus; Cath-*olic*, *holo*-caust.)

ὅλως, entirely, wholly, in short.

ὁμιλέω, ήσω, I associate with, encounter, am engaged in, τινί, 602. (*Homily.*)

ὄμνυμι, ὀμοῦμαι, 442, 9, I swear, affirm with an oath.

ὅμοιος, α, ον, also ος, ον, L. *similis*, like, *similar*. (*Homoeo*-pathy.)

ὁμολογέω, ήσω, I hold the same language, agree; τί τινι, 547 c, 602. (*Homologous.*)

ὁμοῦ, 602 b, together, together with. Cf. ἅμα.

ὅμως, nevertheless; *in orig. but rarer sense of* alike, ὁμῶς, 112. Cf. 864.

ὄναρ, 201 b; in a dream, 552.

ὄνειδος, εος, τό, reproach, a reproach.

ὀνίνημι, ὀνήσω, 403, 6, I benefit, help; *mid.*, receive help.

ὄνομα, ατος, τό, L. *nomen*, *name*. (Syn-*onym*, *onomato*-poeia.)

ὀνομάζω, άσω, I name, speak of. (An-*onymous.*)

ὄνος, ὁ, ἡ, an ass.

ὄνυξ, υχος, ὁ, nail; *plur.*, talons. (*Onyx*, L. *unguis.*)

ὀξύς, εῖα, ύ, sharp, vehement. (*Oxygen*, par-*oxysm.*)

ὁπλίτης, ὁ, a *hoplite*, heavy-armed soldier.

ὅπλον, τό, tool, weapon; *plur.*, arms, camp. (Pan-*oply.*)

ὁπόθεν, whencesoever; *in ind. ques.*, whence.

ὅποι, whithersoever; *in ind. ques.*, whither.

ὁπότε, whenever; *in ind. ques.*, when.

ὁπότερος, α, ον, whichever of the two.

ὅπου, wheresoever; *in ind. ques.*, where.

ὅπως, however; *in ind. ques.*, how. Cf. 876, 3.

ὁράω, ὄψομαι, εἶδον, 450, 4, I see, look at, take heed. (Pan-*orama*, be-*ware.*)

ὄργανον, τό, an instrument, tool. (*Organ.*)

ὀργή, ἡ, feeling, passion, wrath. (*Orgies.*)

ὀρθός, ή, όν, upright, straight. (*Ortho*-dox.)

ὀρθόω, ώσω, I set straight, set up, restore.

ὁρίζω, ίσω or ιῶ, I divide *or* separate, define, bound. (*Horizon.*)

ὅρκος, ὁ, an oath. (Ex-*orcise.*)

ὄρνις, ιθος, ὁ, ἡ, a bird.

ὅρος, ὁ, a boundary, limit, measure. (L. *sors.*)

ὄρος, εος, τό, mountain. (*Oread.*)

ὀρύσσω, ύξω, ὀρώρυχα, 428, 4, I dig, dig up *or* through.

ὅς, ἥ, ὅ, who, which, what, that.

ὅς, ἥ, ὅν, 238 R., L. *suus*, his, hers.

ὅσιος, α, ον, hallowed, holy.

ὅσος, η, ον, L. *quot*, quantus; *as great* as, *as many* as; ὅσον οὐ, all but.

ὅσπερ = ὅς, 850, 3. Cf. 5 a².

ὀστέον, ὀστοῦν, τό, L. *os*, a bone.

ὅστις, ἥτις, ὅτι, one who, whoever. Cf. 5 a², 113 R. fin.

ὅτε, when, while, at the time when, 877.

ὅτι (ὅστις) 868, = L. quod, that, because.

οὐ, οὐκ, οὐχ, 80 a, 103, not.

οὗ (ὅς), of him, *etc.*, 668; where, 590.

οὐδαμοῦ, nowhere; οὐδαμῶς, in no way.

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οὐδέ, 858, and not, not even, = L. ne——quidem.
οὐδείς, οὐδεμία, οὐδέν, cf. 255, 121 R., no one; cf. 848 a.
οὐδέποτε or οὔποτε, never.
οὐκ, *see* οὐ.
οὐκέτι, no longer.
οὐκοῦν, 866 a, not therefore—*esp. in ques.*
οὖν, 866, therefore, then.
οὔποτε = οὐδέποτε.
οὔπω, not yet.
οὐρανός, ὁ, heaven.
οὖς, ὠτός, τό, 202, 13; 160 c, *ear*, L. *auris*.
οὔτε——οὔτε, 859, neither——nor.
οὗτος, αὕτη, τοῦτο, this, that *by you*, = L. iste.
οὕτως or οὕτω, 80, thus, so.
οὐχ = οὐ.
ὀφείλω, ὠφείληκα (ὤφελον, 721 b), 432, 12, I owe, am bound, ought.
ὀφθαλμός, ὁ, the eye. (*Ophthalmia.*)
ὄφις, εως, ὁ, a serpent, snake. (*Ophidian.*)
ὀφλισκάνω, ὀφλήσω, ὤφλον, 436, 11, I incur.
ὀφρύς, ύος, ἡ, the *brow*.
ὄχλος, ὁ, a throng, crowd, mob.
ὄψις, εως, ἡ, sight, appearance; view. (*Optical*, Cycl-*ops.*)

Π

πάγος ὁ, a firm-set rock, peak, hill. (Areo-*pagus.*) Cf. πήγνυμι.
πάθος, εος, τό, experience, *passion*, suffering. (*Pathos.*) Cf. πάσχω.
παιδεία, ἡ, 460 c, the rearing of a child, education. (Cyclo-*paedia.*)
παιδεύω, εύσω, I rear, instruct, educate.
παιδιά, ἡ, child's play, sport.
παίζω, παίξομαι, 431, 4, I sport, play.
παῖς, παιδός, ὁ, ἡ, 160 c, child, boy, girl.
πάλαι, of old, long ago.
παλαιός, ά, όν, 221 b, ancient, of olden time. (*Palae*-ontology.)
πάλιν, back, backward, again. (*Palim*-psest.)
παν-δημεί, in a body, "en masse." Cf. δῆμος.
πανταχῇ, every way, everywhere. Cf. 608.
πανταχοῦ, everywhere. Cf. 590 a².
πανταχόθεν, from all sides.
πάντως, by all means, wholly.
πάνυ, exceedingly, altogether, quite.
παρά, 646–48, beside. (*Parallel.*)
παρα-βαίνω, I step beside *or* beyond, transgress.
παρα-βάλλω, I cast beside *or* side by side; compare. (*Parable.*)
παρά-δοξος, ον, 648 e, beyond reckoning, surprising. (*Paradox.*)
παρα-καλέω, I call for; call to, cheer on, encourage. (*Paraclete.*)
παρα-πλέω, I coast alongside *or* near.
παρ-ειμι, I am beside, am present.
παρ-έρχομαι, I pass beside *or* by.
παρ-έχω, I hold beside, have at hand; furnish, afford, render.
παρθένος, ἡ, virgin, maid. (*Parthenon*—temple of the virgin.)

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Πάρις, ιδος, ὁ, *Paris*, son of Priam.

πᾶς, πᾶσα, πᾶν, 161, all, every, whole, 537. (*Pan*-oply.)

πάσχω, πείσομαι, ἔπαθον, πέπονθα, 447, 13, L. *patior*, I suffer, = *pass. for* ποιέω.

πατέω, ήσω, I tread, trample on. (Peri-*patetic*, *path*.)

πατήρ, τρός, ὁ, L. *pater*, *father*. (*Patri*-arch, *patr*-onymic.)

πατρίς, ίδος, ἡ, fatherland, country. (*Patriot*.)

παύω, σω, 421, 19, I stop, make cease; *mid.*, cease, *pause*.

παχύς, εῖα, ύ, stout, fat. (*Pachy*-dermatous.)

πείθω, σω, 295 (πέποιθα, 417, I trust), I persuade, prevail on; *mid.*, yield, obey, believe, τινί, 595 b. (*Faith*.)

πείσομαι, *see* πάσχω.

πέμπω, ψω, πέπομφα, 424, 17, I send.

πεμπτός, ή, όν, *fifth*; 552, *fifthly*.

πένης, ητος, ὁ, 218, 220, a poor man.

πενία, ἡ, poverty, *penury*.

πεντάκις, five times.

πέντε, L. *quinque*, *five*. (*Penta*-meter.)

πεντήκοντα, *fifty*.

πεντηκοστός, ή, όν, *fiftieth*. (*Pentecost*.)

περί, 649–51, around. (*Period*, *peri*-phrasis.) Cf. 313[2].

περι-βάλλω, I cast around, surround, invest.

περι-γίγνομαι, I am around, encompass; overcome, survive; *of things*, accrue.

περι-πατέω, I walk around *or* about. (*Peripatetic*.)

περι-ποιέω, I keep safe, save up; *mid.*, compass, win.

Πέρσης, ὁ, 135[2], a *Persian*.

πέσσω, ψω, 429, 1, L. *coquo*, I *cook*, digest. (Dys-*peptic*.)

πέτομαι, πτήσομαι, 424, 19, I fly, speed. (L. *penna*, *feather*.)

πέτρα, ἡ, rock, a crag. (*Peter*, *petri*-fy.)

πηγή, ἡ, a spring; source, origin.

πήγνυμι, ἐπάγην, 442, 12 (πέπηγα, 417, am fixed), I *fix*; *pass.*, become stiff, freeze. (L. *pango*, *peg*.)

πῆχυς, εως, ὁ, the fore-arm = a cubit.

πίμπλημι, πλήσω, 403, 7, L. *-pleo*, I fill, τινός, 575. Cf. πλήρης.

πίνω, πίομαι, πέπωκα, 435, 4, I drink. Cf. 574 e; 416, 7.

πίπτω, πεσοῦμαι, πέπτωκα, 449, 4, I fall; fall down *or* upon. (Sym-*ptom*.)

πιστεύω, σω, I trust, believe, τινί, 595 b. Cf. πείθω.

πίστις, εως, ἡ, 460 a, faith, belief, trust.

πλανάω, ήσω, I lead astray; *mid.*, wander. (*Planet*.)

πλάσσω (-ττω), πλάσω, 430, 6, I mold, form. (*Plastic*, *plaster*.)

πλατύς, εῖα, ύ, *flat*, broad, L. *planus*. (*Plate*, *plati*-tude.)

Πλάτων, ωνος, ὁ, *Plato*.

πλείων, ον, or πλέων, more; πλεῖστος, η, ον, most. (*Pleon*-asm.) Cf. πολύς, 223, 5.

πλέκω, ξω, 424, 20, I twine, weave, L. *plico*.

πλέον, *see* πλείων.

πλέω, πλεύσομαι, 426, 3, I sail, *float*. (L. *fluo*.)

πληγή, ἡ, a blow. (L. *plaga*, *plague*.) Cf. πλήσσω.

πλῆθος, εος, τό, a multitude, mass. (L. *plebs*, *plethora*.)

πλήρης, ες, full, τινός, 584 b; full, complete. (L. *plenus*, *plenty*.)

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πληρόω, ώσω, I make full, fill, satisfy. Cf. πίμπλημι.

πλήσσω (-ττω), ξω, 428, 5, I strike, smite, wound. (L. *plango*, apo-*plexy*.)

πλούσιος, α, ον, rich, wealthy.

πλοῦτος, ὁ, wealth, riches. Cf. Πλούτων, *Pluto*.

πνεῦμα, ατος, τό, breath, spirit; wind. (*Pneumatics*.)

πνέω, πνεύσομαι, 426, 4, I breathe, blow.

πόθεν, whence? 105 b.

ποῖ, whither? 105 b.

ποιέω, ήσω, I make, do; *mid.*, cf. 690, esteem.

ποίημα, ατος, τό, anything made, deed; *poem*.

ποίησις, εως, ἡ, 454, R. a, a making; fiction, *poetry*, *poesy*.

ποιητής, ὁ, 459 a, a maker, *poet*.

ποιμήν, ένος, ὁ, herdsman, shepherd. Cf. L. *pasco*.

ποινή, ἡ, L. *poena*, requital, punishment. (*Pain*.)

ποῖος, α, ον, L. qualis, of what kind. Cf. 105 b.

πολέμιος, α, ον, also ος, ον, belonging to war, hostile, *polemic*.

πόλεμος, ὁ, war, fight.

πόλις, εως, ἡ, state, city-state.

πολιτεία, ἡ, citizenship; *polity*, administration.

πολίτης, ὁ, 459 a, citizen.

πολλάκις, often.

πολλαχοῦ, in many places.

πολύς, πολλή, πολύ, 223, 5, much; *plur.*, many; πολύ, or τὸ πολύ, 552 a, much, for the most part. (L. *plus*.)

πολυ-πράγμων, ον, busy in many things, bustling, meddlesome.

πομπή, ἡ, 457 c, a sending; escort, procession. (L. *pompa*, *pompous*.)

πονηρός, ά, όν, 471, causing pain, troublesome, wicked.

πόνος, ὁ, toil, task, work.

Ποσειδῶν, ῶνος, ὁ, 172 b, 175 c, *Poseidon* = L. Neptune.

πόσος, η, ον, L. quantus, *quot*, how great, how many? Cf. 105 b.

ποταμός, ὁ, river, stream. (Hippo-*potamus*.) Cf. st. πο of πίνω.

πότε, when? Cf. 105 b.

πότερον = L. utrum, whether? Cf. 831. *Often only the sign of a question.*

πότερος, α, ον, = L. uter, which of two, whether?

ποτόν, τό, drink, a drink. (L. *potum*, *potion*.) Cf. πίνω.

ποῦ, where? Cf. 105 b.

πούς, ποδός, ὁ, 170, L. *pes*, *foot*. (Anti-*podes*.)

πρᾶγμα, ατος, τό, something done, fact, affair. (*Pragmatic*.)

πρᾶξις, εως, ἡ, a doing; *practice*, action.

πράσσω (-ττω, 41), ξω, 428, 6, I *practise*, do; *lit.* I pass through; *hence*, finish, achieve.

πρέσβυς, εως, ὁ, 186; 202, 15, an old man; *pl.*, ambassadors, chiefs. *The sing. is usually found in adj. sense.*

πρεσβύτερος, α, ον, elder. (*Presbyter*, *priest*.) *Comp. fr.* πρέσβυς.

πρίν (fr. πρόιον ?), 878, sooner, before. (L. *prior*.)

πρέπει, it befits.

πρό, 625, L. *pro*, *before*.

προ-βαίνω, I step forward, advance; *causal in fut. and 1st aor.*, 416, 2.

πρόβατον, τό, cattle, *esp.* sheep.

προ-δίδωμι, L. *prodo*, I give forth, betray.

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προ-έχω, I hold before *or* in preference to; *intr.*, 684 a, am before, surpass, τινός τινι, 581, 609.

προ-λέγω, I foretell, proclaim, profess.

πρός, 652–54, *lit.* in front of. Cf. πρό.

προς-αγορεύω, I address, call. Cf. 450, 8 a.

προς-βάλλω, I throw to *or* upon, attack, τινί, 605.

προς-ήκω, I have come to, am at hand, belong to; *impers.*, it belongs to; befits.

προς-τίθημι, I put to, add, bestow, consign to.

πρότερος, α, ον, 224, = L. prior, former, earlier; 552, formerly.

προφήτης, ὁ, *prophet*, interpreter—*esp.* of will of the gods.

πρῶτος, η, ον, 224, foremost, first; 552, at first. (*Proto*-type.)

πταίω, σω, ἔπταισμαι, ἐπταίσθην; *intrans.*, I stumble, misstep; *trans.*, I make stumble.

πτήσσω, ξω, 428, 7, *intrans.*, I crouch, cower; *trans.*, I scare, alarm.

πυνθάνομαι, πεύσομαι, ἐπυθόμην, 437, 7, I inquire, learn; hear of, τινός, 576.

πῦρ, πυρός, τό, 161, 199, *fire*, flame. (L. *uro*, *bustum*; *pyro*-technic.)

πω, 105 b, hitherto, yet.

πωλέω, ήσω, I sell. (Mono-*poly*.)

πῶς, how? Cf. 105 b.

P

ῥάβδος, ἡ, a stick, wand. (*Rap.*)

ῥᾴδιος, α, ον, also ος, ον, 223, 7, easy; complaisant.

ῥᾴων, ον; ῥᾷστος, η, ον. *Comp. and super. of* ῥᾴδιος.

ῥαψῳδία, ἡ, recital of Epic poetry, *rhapsody*.

ῥαψῳδός, ὁ, minstrel, *rhapsodist*.

ῥέω, ῥυήσομαι, ἐῤῥύην, 426, 5, L. *ruo*, I flow, stream, *trans. and intrans.* (Dia-*rrhœa*.)

ῥήγνυμι, ἐῤῥάγην, 442, 14 (ἔῤῥωγα, 417, I have burst forth), I *break*, shatter. (*Wreck*, cata-*ract*, L. *frango*.)

ῥῆμα, ατος, τό, a word, phrase, expression.

ῥήτωρ, ορος, ὁ, 459 a, an orator, pleader; *rhetorician*, L. *rhetor*.

ῥίπτω, ῥίψω, 43, 293, I hurl, cast, cast out, utter.

ῥίς, ινός, ἡ, the nose; *plur.*, nostrils. (*Rhino*-ceros.)

ῥόδον, τό, a *rose*. (*Rhodo*-dendron.)

ῥώννυμι, ῥώσω, 441, 2 (ἔῤῥωμαι, am strong, 712), I strengthen, confirm. (L. *Robur*.)

Σ

σάλπιγξ, ιγγος, ἡ, a trumpet, trumpet-call.

σάρξ, κός, ἡ, flesh; *pl.*, body, muscles. (*Sarco*-phagus.)

σαφής, ές, clear, certain. (L. *sapio*.)

σβέννυμι, σβέσω, 440, 3 (ἔσβην, ἔσβηκα, 416, went out, am extinguished), I quench, extinguish, quell. (A-*sbestos*.)

σεαυτοῦ or σαυτοῦ, *reflex. of 2d pers.*, 235, of thyself.

σέβω, ψω—com. σέβομαι, etc.—I worship, reverence; am religious. (*Sebasto*-pol.)

σείω, σω, 421, 17, I shake,

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brandish; annoy. (L. *sistrum.*)

σελήνη, ἡ, the moon.

σημαίνω, ανῶ, I signal, signify.

σημεῖον, τό, a sign, trace, signal, ensign.

σήμερον, to-day.

σθένος, εος, τό, strength, might, prowess. (Calli-*sthenics.*)

σιγάω, ήσομαι, 379, I am silent, keep silence.

σιγή, ἡ, silence.

σῖτος, ὁ, 200, corn, grain, food. (Para-*site.*)

σκεπτομαι, etc., 427, 16.

σκέψις, εως, ἡ, an examining, consideration. (*Skeptic.*)

σκηνή, ἡ, tent, stage; *plur.*, camp. (L. *scena, scene.*)

σκῆπτρον, τό, 462, something to lean on, staff, *scepter.*

σκήπτω, ψω, 427, 17, *trans.*, I prop; *hence*, let fall upon, press upon, hurl.

σκιά, ἡ, *shadow, shade.* (L. *sciurus*=shadow-tail, *squirrel.*)

σκοπέω, cf. σκέπτομαι, σκέψομαι, 427, 16, I look at, contemplate, consider.

σκοπός, ὁ, ἡ, 457 c, a watchman, guardian; aim, mark. (*Scope*, tele-*scope.*)

σκότος, ὁ, 197, darkness, gloom.

σκώπτω, ψομαι, 427, 18, I mock, jeer, *scoff* at; jest.

Σκύθης, ὁ, 135, a *Scythian.*

σός, ἡ, ὸν, L. *tuus, thy, thine.* Cf. Doric τεός.

σοφία, ἡ, cleverness, skill, wisdom. (Philo-*sophy.*)

σοφιστής, ὁ, 459 a, one who is clever, wise; a sophist.

σοφός, ἡ, ὸν, clever, cunning; wise. (*Sage*, Fr. *savant.*)

Σπαρτιάτης, ὁ, 467 b, a *Spartan.*

σπείρω, ερῶ, 432, 16, I sow, scatter like seed, disseminate. (L. *spargo; sparse, sporadic.*)

σπερμα, ατος, τό, seed, *sperm.*

σπεύδω, σω, ἔσπευσμαι, I urge on, press on, *trans. and intrans.*; strive after.

σπουδή, ἡ, earnestness, zeal, haste. (*Study.*)

σπουδαῖος, α, ον, serious—*of pers. and things*; zealous, earnest.

στάσις, εως, ἡ, a standing, *status*; faction, sedition. (Apo-*stasy.*)

στέλλω. στελῶ, ἐστάλην. 290, I get ready, fit out, despatch; *mid.*, get ready, set out. (Apo-*stle*, epi-*stle.*)

στερέω, ήσω, 447, 7, I deprive, bereave, rob, τινά τινος, 580.

στεφανος, ὁ, a crown, wreath. (*Stephen.*)

στεφανόω. ώσω, I crown, enwreath; *mid.*, get a crown.

στοά, ἡ, 125 c, Exc., a porch. (*Stoic.*)

στολή. ἡ, 457 a, L. *stola*, equipment, attire. (*Stole.*) Cf. στέλλω.

στόμα, ατος, τό, the mouth; an outlet *or* entrance. (Chryso-*stom.*)

στορέννυμι, έσω, 440, 4, I spread, spread out, *strew*, L. *sterno.* Cf. στρατός.

στρατεία, ἡ, 460 c, armament, campaign, expedition.

στρατεύω, εύσω, I make an expedition, take the field, march.

στρατηγός, ὁ, 457 c, leader of an army, general. (*Strategic.*)

στρατιώτης, ὁ, a soldier.

στρατός, ὁ, an encamped army —in the field, an army.

στρέφω, ψω, ἔστροφα, 424, 23, I twist, turn, wheel,—*often intrans.*

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στροφή, ἡ, 457 c, a turning, twisting. (Cata-*strophe*.)

στρώννυμι, στρώσω, etc., *same as* στορέννυμι.

σύ, *thou*, L. *tu*.

συγ-γενής, ές, *congenital*, a-*kin*, related; *plur.*, relations, *kin*.

συγ-γιγνώσκω, I come to an understanding with, excuse, forgive.

συμ-βαίνω, I meet, agree with; *impers.*, it happens.

συμ-φέρω, I contribute, am of service; *impers.*, it profits, is expedient.

σύν or ξύν, 628, L. *cum*, with. (*Sym*-pathy.)

σύν-ειμι, I am with, live with.

συν-ίστημι, I set together, bring together, unite; *mid. and intrans.*, hold together, *consist*. (*System*.)

σύν-οιδα, I am conscious.

σφαῖρα, ἡ, 130 Exc. 3, a ball, *sphere*.

σφαιρο-ειδής, ές, *spherical*, rounded. Cf. εἶδος.

σφάλλω, αλῶ, 432, 18, L. *fallo*, I trip up, overthrow, *foil*. (*Fall*, *fell*.)

σφεῖς, they. Cf. 668.

σφέτερος, α, ον, their. Cf. 238 R.

σχεδόν, holding on to; *hence*, close to, nigh; almost, nearly. Cf. ἔχω.

σχῆμα, ατος, τό (ἔχω), figure, form; *scheme*.

σχολή, ἡ, leisure; work of leisure, place of leisure-work, L. *schola*, *school*; σχολῇ, 608, leisurely, slowly, scarcely.

σώζω, σώσω. 431, 5, I save, preserve, observe. (*So*-crates, L. *sos*-pes.)

σῶμα, ατος, τό, the body, carcass.

σωτήρ, ῆρος, ὁ, 172 b, 459 a, savior, deliverer, guardian.

σωτηρία, ἡ, safety, deliverance, salvation.

σώφρων, ον, 221 d, sound-minded, sensible, temperate. Cf. σώζω, φρήν.

T

τάλας, τάλαινα, τάλαν, 156 c, suffering, wretched. (L. *tuli*, *tolero*.)

ταμίας, ὁ (τέμνω), one who cuts up and distributes, a dispenser, steward.

τάξις, εως, ἡ, arrangement, rank, *tactics*. (Syn-*tax*.) Cf. τάσσω.

ταράσσω (-ττω, 41), ξω. 428, 8, I stir, stir up, disturb.

τάσσω (-ττω), ξω, 428, 9, I arrange, appoint, charge; *mid.*, draw up.

ταῦρος, ὁ, L. *taurus* a bull.

ταῦτα, *from* οὗτος, αὕτη, τοῦτο, 239; these things, 679.

ταὐτόν, = τὸ αὐτό. 68 R. c, 234[2]; the same. (*Tauto*-logy.)

τάφος, ὁ, burial, tomb. (Epi-*taph*.) Cf. θάπτω.

ταχέως, *adv. of* ταχύς, quickly.

τάχος, εος, τό, speed. (*Tachy*-graphy.)

ταχύς, εία, ύ, 222, quick, swift.

τε, L. *que*, and; τε——τε, τε——καί, both——and; τε καί = atque, 855.

τείνω, τενῶ, τέτακα, 433, 5, L. *tendo*, I stretch, ex-*tend*. (*Tension*, *thin*.)

τεῖχος, εος, τό, a wall—*of a house or fort*.

τεκμήριον, τό, proof, sure sign; *opp. to* σημεῖον.

τέκνον, τό, that which is born; bairn, child. Cf. τίκτω.

τελευτή, ἡ, a finish, end.

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τελέω, τελέσω, 288, I finish, complete. Fr. st. τελες.

τέλος, εος, τό, a completed thing, completion; 552, at last.

τέμνω, τεμῶ, 435, 9, I cut. (A-*tom*, Epi-*tome*.)

τέρπω, ψω, ἐτάρπην, 424, 24, I delight, give pleasure to. (*Terpsi*-chore.)

τέσσαρες, α, *four*, L. *quattuor*. (L. *tessera*, *tessellated*.)

τεσσαράκοντα, *forty*, L. *quadraginta*.

τέταρτος, η, ον, *fourth*. (L. *quartus*, *tetrarch*.)

τετράκις, four times.

τέως, meanwhile, so long as.

τέχνη, ἡ, art. (*Technical*.)

τί (τίς), 552, why; τι, in some respect.

τίθημι, θήσω, τέθεικα, 403, 2, I put, ordain. (*Deem*, *thesis*, *theme*.)

τίκτω, τέξω, τέτοκα, 327, I beget, bring forth, produce.

τιμάω, ήσω, I honor, value, respect.

τιμή, ἡ, honor, esteem, value.

τίμιος, α, ον, honored, esteemed, precious.

τίνω, τίσω, τέτικα, 435, 5, I pay a price, expiate; *mid.*, get redress, punish, τινά, 544 a.

τίς, τί, L. *quis*, *who*, *what?*

τιτρώσκω, τρώσω, 445, 6, I wound, hurt, damage.

τλήμων, ον, *synonymous with* τάλας.

ἔτλην, 408, 6, I endured, dared, held out. (L. (t)*latus*.)

τοι, in truth, verily, 852, 11.

τοί-νυν, therefore, further, 867.

τοῖος, cf. τοιόσδε and τοιοῦτος, 241, 247, = L. talis; such *in kind, nature, or quality*.

τόνος, ὁ, a straining *or* pitching—*esp. of the voice; tone*. (*Tune*, *tonic*.) Cf. τείνω.

τόξον, τό, bow; *plur.*, bow and arrows. (In-*toxicate*.)

τόπος, ὁ, place, spot. (*Topography*.)

τοσοῦτος, τοσαῦτη, τοσοῦτο = L. tantus, *tot*; so many, so great. Cf. 241.

τότε, then; *as attrib.*, of that time, former.

τράγος, ὁ, a goat. (*Trag*-edy.)

τρά-πεζα, ἡ, a table, meal. (*Trapezium*.) Cf. τετρα-, πέζα.

τρεῖς, τρία, L. *tres*, *three*.

τρέπω, ψω, ἔτραπον, τέτροφα, 424, 25, I turn—*trans. and intrans.; mid.*, cf. 689 a, put to flight. (In-*trepid*.)

τρέφω, θρέψω, 424, 26, I nourish, cherish, maintain.

τρέχω, δραμοῦμαι, 450, 5, I run, hasten. (*Trochaic*.)

τριάκοντα, L. *triginta*, *thirty*.

τρίβω, ψω, 424, 27, I rub, grind down, wear out. (*Trite*, dia-*tribe*.)

τριήρης, ες, 179, triply furnished; *as a subst.*, the three-banked (ship), a *trireme*.

τρίς, *thrice*; τρίτος, η, ον, *third*.

τρόπαιον, τό (*neut. of an adj.*), a *trophy*, L. *tropaeum*, a token of the rout (τροπή) of the enemy. Cf. τρέπω.

τρόπος, ὁ, a turn, manner, way. (*Tropics*, *trope*.)

τροφή, ἡ, 457 c, nourishment, maintenance. (A-*trophy*.) Cf. τρέφω.

Τρωικός, ή, όν, *Trojan*.

τυγχάνω, τεύξομαι, ἔτυχον, 437, 8, I hit, τινός—*if the object is lifeless*, 574; meet, gain, τινός, 574 c; *intrans.*, happen—*used both as pred. and copula*.

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τύμβος, ὁ, a *tomb*, L. *tumulus*.
τύπος, ὁ, a blow, indentation, impression, outline, *type*.
τύπτω, ψω, 427, 19, I beat, strike, smite, knock.
τύραννος, ὁ, a *tyrant*, L. *tyrannus*, absolute sovereign.
τυφλός, ή, όν, blind; *of things*, dim, obscure.
τύχη, ἡ, what one obtains (τυγχάνει) from the gods, good fortune; *hence*, fortune, chance.

Υ

ὑβρίζω, ίσω or ιῶ, I run riot; insult, outrage.
ὕβρις, εως, ἡ, wanton violence, *up*-pishness, insolence; an outrage. (*Hybrid*, L. *superbus*.)
ὑγιής, ές, sound, healthy, *vigorous*. (L. *vigeo*, *hygiene*.)
ὕδωρ, ὕδατος, τό, 167, *water*. (*Hydrant*, L. *unda*.)
υἱός, ὁ, L. *filius*, a son. Cf. φύω.
ὕλη, ἡ, L. *silva*, wood, timber; stuff, matter.
ὑλήεις, εντα, εν, 470, 5, woody, wooded.
ὑμεῖς, you.
ὑμέτερος, α, ον, your, yours.
ὑπέρ, 633, 634, L. *super*, *over*.
ὑπερ-βάλλω, I overcast, outdo, exceed. (*Hyperbolical*.)
ὑπερ-οράω, I overlook.
ὕπνος, ὁ, L. *somnus*, *sopor*, sleep.
ὑπό, 655–57, L. *sub*, under.
ὑπο-κρίνομαι, I am under inquiry; respond—*esp. in dialogue*; play a part. (*Hypocrite*.)
ὑπο-νοέω, I suspect. Cf. νοῦς.
ὑπο-τίθημι, I place under; *mid.*, assume, suggest. (*Hypothesis*.)
ὗς, ὑός, ὁ, ἡ, 121 R., L. *sus*, pig, *sow*. (*Swine*.)
ὕστατος, η, ον, 224 R., last, uttermost.
ὕστερος, α, ον, later, latter; 552, afterwards.
ὕψος, εος, τό, hight, the top. (*Up*.)
ὕω, σω, 421, 11, I *wet*, send rain; ὕει, it (Zeus) rains. Cf. ὕδωρ.

Φ

φαίνω, ανῶ, 291 (πέφηνα, 417, I appear), I show, shine; *mid.*, 291, 414, show myself, appear. (*Phantom*, *fancy*, *phase*.)
φάλαγξ, αγγος, ἡ, line of battle, army in battle, *phalanx*.
φανερός, ά, όν, 471, visible, manifest, conspicuous. Cf. φαίνω.
φάρμακον, τό, medicine, drug, poison. (*Pharmacy*.)
φαῦλος, η, ον, or ος, ον, light, trivial, worthless.
φέρω, οἴσω, ἤνεγκον, 450, 6, L. *fero*, I *bear*, carry; endure, achieve; *mid.*, I carry off for myself, gain, secure.
φεύγω, φεύξομαι or -οῦμαι, ἔφυγον, 425, 16, L. *fugio*, I flee, shun; take flight.
φήμη, ἡ, L. *fama*, report, saying; *fame*.
φημί, φήσω, ἔφην, 404, 2, I say, tell, speak. (L. *fari*.) Cf. 450, 8.
φθάνω, άσω, ἔφθασα, 435, 3, I come before, anticipate.
φθείρω, ερῶ (ἔφθορα), ἐφθάρην, 432, 20, I destroy, corrupt; *pass.*, go to ruin.

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φθονερός, ά, όν, 471, envious, jealous.
φθονέω, ήσω, I grudge, envy, τινί τινος, 595 b, 577.
φθόνος, ό, envy, ill-will.
φιλ-άδελφος, ον, brotherly, sisterly.
φιλ-άνθρωπος, ον, humane, benevolent.
φιλέω, ήσω, I love, am fond of.
φιλία, ἡ, 464 c, love, friendship.
φίλος, η, ον, 221 c, loved, dear, pleasing; friend.
φιλο-σοφία, ἡ, love of knowledge, pursuit of knowledge; wisdom, *philosophy*.
φιλό-σοφος, ον, loving knowledge, *philosophic*, scientific.
φιλό-τιμος, ον, loving honor, ambitious, emulous.
φλέγω, ξω, I burn, in-*flame*,—*trans. and intrans.* (L. *flagro*, *phlegm*.)
φοβερός, ά, όν, 471, fearful; *act.*, frightful; *pass.*, frightened.
φοβέω, ήσω, I frighten; *mid.*, am afraid of, fear, τινά.
φόβος, ό, fear. (Hydro-*phobia*.)
φονεύς, έως, ό, 458, a murderer.
φόνος, ό, murder.
φράζω, άσω, 428, 17, I tell, declare. (*Phrase*.)
φράσσω (·ττω), ξω, 442, 15, I fence in, defend. (L. *farcio*, dia-*phragm*.)
φρήν, ενός, ἡ, the diaphragm, breast; *but com.*, the heart, mind. (*Frensy*, *phren*-ology.)
φρονέω, ήσω, I think, mean, am minded *thus and so*.
φρόνησις, εως, ἡ, purpose, prudence.
φυγή, ἡ, L. *fuga*, flight, exile. Cf. φεύγω.
φυλακή, ἡ, 457 a, c, watch, safeguard.
φύλαξ, ακος, ό, 454 R. b, watchman, guard, guardian. (*Phylactery*.)
φυλάσσω, ξω, 428, 11, I guard, keep, observe; *mid.*, guard against, shun, 544 a.
φύλλον, τό, L. *folium*, a leaf; *plur.*, *foliage*.
φυσικός, ή, όν, *physical*, natural.
φύσις, εως, ἡ, nature. (*Physi*ognomy.)
φυτόν, τό, that which has grown, plant. (Zoo-*phyte*.)
φύω, σω, 423, 4 (ἔφυν, 416, 3, I grew), I make grow, produce. (L. *fui*.)
φωνή, ἡ, sound, voice, cry. (Eu-*phonic*, *phono*-graph.)
φωνήεις, εσσα, εν, 470, 5, possessed of speech; vocal.
φῶς, φωτός, τό, 160 c, light. (*Photo*-graph.) Fr. φάος, for φάϝος, 39. Cf. φαίνω.

X

χαίρω. χαιρήσω, ἐχάρην, 432, 21, I rejoice; am delighted, τινί, 611 a. (Eu-*charist*.)
χαλεπός, ή, όν, harsh, grievous, difficult, hard.
χαρά, ἡ, joy, delight.
χαρίεις, εσσα, εν, 220; 470, 5, *grace*-ful, charming.
χαρίζομαι, ίσομαι, I show favor, *gratify*, indulge, τινί, 595 b.
χάρις, ιτος, ἡ, favor, *grace*, thanks. (Eu-*charist*.)
χειμών, ῶνος, ό, L. *hiemps*, winter, storm.
χείρ, χειρός, ἡ, 202, 18, the hand, arm. (*Surgeon*, *chiro*podist.)
χείριστος, η, ον, cf. κακός, 223, worst.
χείρων, ον, cf. κακός, 223, worse.

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χέω, χέω, ἔχεα, κεχυκα, 426, 6, I pour, shed. (*Chyle.*)
χθές, *yester*-day. (L. *hesternus.*)
χίλιοι, αι, α, thousand; *sing. used with collective nouns.*
χίμαιρα, ἡ, 130 Exc. 3, goat, *chimaera.* (*Chimerical.*)
χορεύω, εύσω, I dance—*trans. and intrans.*
χορός, ὁ, a dance, *chorus, choir.*
χράομαι, ήσομαι, 335 a, 371 c; 421, 3, I furnish, *or* serve, myself, τινί, 607 a.
χρή, χρήσει, impf. ἐχρῆν or χρῆν, 404, 3, *impers.*, it is needful, right; behooves.
χρῆμα, ατος, τό, a useful thing; thing, matter,—*in general; plur.*, riches.
χρῆσις, εως, ἡ, a using, use.
χρίω, ίσω, 421, 8, I touch the surface; anoint; *mid.*, anoint one's self *or* for one's self. (*Christ, christen.*)
χρόνος, ὁ, time, season; χρόνῳ, 613, in time, at length. (*Chronic.*)
χρύσεος, έα, εον or χρυσοῦς, ῆ, οῦν, § 40, 2, golden.
χρυσός, ὁ, gold. (*Chryso*-lite.)
χώρα, ἡ, district, territory.
χωρίς, separately, apart.

Ψ

ψάλλω, ψαλῶ, I sing; *orig.* play on a stringed instrument. (*Psal*-tery, *psalm.*)
ψέγω, ψέξω, I blame, disparage.
ψευδής, ές, false. (*Pseud*-onym.)
ψεῦδος, εος, τό, falsehood, fraud.
ψεύδω, εύσω, I cheat by lies, falsify, deceive.
ψυχή, ἡ, breath, life, spirit, soul, mind. (*Psycho*-logy.)
ψῦχος, εος, τό, coolness, cold, chill; winter.

Ω

ὦ, 543 a, O; ὤ, oh.
ὧδε (ὁδε), thus, as follows.
ᾠδή, ἡ, song, *ode.*
ὠκύς, εῖα, ύ, swift, quick. (L. *ocior.*)
ᾠόν, τό, L. *ovum*, egg. (*Oval.*)
ὥρα, ἡ, L. *hora*, season, *hour;* prime.
ὡς (ὅς), as, 875 a; that, 875 d. *Used pleonastically with other adv.; as* ὡς ἀληθῶς, *lit.* how truly, truly.
ὡσ-αύτως, in the same way, just so.
ὠσί, *see* οὖς; ὦτι, *see* εἰμί.
ὥσπερ, just as, 850, 3.
ὥστε, so that. Cf. 876, 4 b.
ὠτός, *see* οὖς.

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ENGLISH-GREEK VOCABULARY.

Consult the preceding vocabulary for fuller information about the following words.

A

able, I am, v. δύναμαι.
about, ἀμφί, περί, κατά.
above, ὑπέρ.
absolutely, ἁπλῶς.
according to, κατά.
accordingly, ἄρα.
account, v. τίθημι, *mid.*
accountable, αἴτιος.
accusation, αἰτία.
accuse, αἰτιάομαι.
accustomed, I am, εἴωθα.
Achilles, Ἀχιλλεύς.
acquire, κτάομαι.
acquiring, s. κτῆσις.
act, s. ἔργον; v. πράσσω; a play, ὑποκρίνομαι.
act unjustly, ἀδικέω.
action, πρᾶξις.
active, εὔζωνος.
address an assembly, ἀγορεύω.
admire, θαυμάζω.
adorn, κοσμέω.
advance, ἕρπω.
advise, βουλεύω.
affair, πρᾶγμα; the affairs of the state, τὰ τῆς πόλεως.
afford, παρέχω.
afraid of, I am, δέδια, δέδοικα.
after, μετά.
afterwards, ἔπειτα.
again, πάλιν, αὖ.
against, ἐπί, πρός, κατά.
age, γῆρας.
aged man, γέρων.
ageless, ἀγήρως.
agree, ὁμολογέω.
Aeschylus, Αἰσχύλος.
aim, σκοπός.
air, ἀήρ.
Ajax, Αἴας.
Alexander, Ἀλέξανδρος.
all, πᾶς.
all but, ὅσον οὐ.
allow, εἴω; it is allowed, ἔξεστι.
almost, σχεδόν, ὀλίγου.
alone, μόνος.
along, παρά.
already, ἤδη.
also, καί.
altogether, πάνυ.
always, ἀεί.
am, εἰμί.
ambassadors, πρέσβεις.
ambitious, φιλότιμος.
ambrosia, ἀμβροσία.
among, μετά.
Anaximander, Ἀναξίμανδρος.
anchor, ἄγκυρα.
ancient, ἀρχαῖος, παλαιός.
and, καί, τε; and yet, καί τοι.
anger, ὀργή.
animal, ζῶον.

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announce, ἀγγέλλω.
anoint, χρίω; *intrans.* χρίομαι.
another, ἄλλος.
answer, v. ἀποκρίνομαι.
anticipate, φθάνω.
any, τις, πᾶς.
apart, χωρίς.
appear, φαίνομαι.
appoint, τάσσω, τίθημι.
arms, ὅπλα.
army, στρατός.
around, περί, ἀμφί.
arrange, τάσσω.
arrangement, τάξις.
art, τέχνη.
artist, τεχνίτης.
as, ὡς, ᾗ; ὅπῃ, 682[2].
as many, *or* much, as, ὅσος.
as regards, κατά.
as soon as, ὡς τάχιστα.
ashamed, I am, αἰσχύνομαι.
ask, αἰτέω, ἐρωτάω.
ass, ὄνος.
assembling, place of, ἀγορά.
assembly, ἐκκλησία.
assign, νέμω.
associate with, ὁμιλέω.
assume, ὑποτίθεμαι.
Assyrian, Ἀσσύριος.
asunder, δίχα.
Athenian, Ἀθηναῖος.
Athens, Ἀθῆναι; at, Ἀθήνησι.
at, πρός.
at all events, γοῦν.
— home, οἴκοι.
— last, τέλος.
— least, γε.
— length, χρόνῳ.
— once, αὐτόθεν.
— one time—at another time, ἄλλοτε—ἄλλοτε.
— random, μάτην.
— the same time, ἅμα.
attack, προσβάλλω.
attempt, ἐπιχειρέω.
Attic, Ἀττικός.
attire, στολή.
author, αἴτιος.
avail, ἀρκέω.
await, μένω.
axe, ἀξίνη.

B

Babylon, Βαβυλών.
Bacchus, Διόνυσος.
backwards, πάλιν.
bad, κακός.
badness, κακία.
ball, σφαῖρα.
band of actors, χόρος.
banish, ἐκβάλλω; *pass.* ἐκπίπτω.
barbarian, βάρβαρος.
base, *adj.* αἰσχρός.
bathe, λούομαι.
battle, μάχη.
bay, κόλπος.
be, εἰμί.
bear, v. φέρω.
beast, θηρίον.
beat, τύπτω, κόπτω.
beautiful, καλός.
beauty, κάλλος.
because, ὅτι.
become, γίγνομαι.
bee, μέλισσα.
before, *adv.* πρίν; *prep.* πρό.
beget, τίκτω.
beg for, αἰτέω.
begin, ἄρχω, ἄρχομαι.
beginning, ἀρχή.
behold, θεάομαι.
believe, πιστεύω.
belly, γαστήρ.
bend, κάμπτω.
benefit, v. εὖ ποιέω, ὀνίνημι.
beside, παρά.
best, ἄριστος, λῷστος, βέλτιστος.
better, ἀμείνων, βελτίων.
betray, προδίδωμι.
bewail, κόπτομαι.
beyond, ὑπέρ.
bind, δέω.
bird, ὄρνις.

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bite, δάκνω.
black, μέλας.
blame, ψέγω, μέμφομαι.
blessed, μακάριος.
blind, τυφλός.
blood, αἷμα.
blow, πληγή.
body, σῶμα.
Bœotian, Βοιωτός.
bold, θρασύς.
boldness, θάρσος.
bone, ὀστέον.
book, βιβλίον.
bosom, κόλπος.
both, *adj.* ἄμφω; *adv.* καί.
both sides, on, ἀμφοτέρωθεν.
bound, v. ὁρίζω.
boundary, ὅρος.
bow, τόξον.
bowl, κρατήρ.
boy, παῖς.
brave, ἀνδρεῖος.
break, v. ῥήγνυμι; (an oath) λύω.
breath, πνεῦμα.
breathe, πνέω.
bride, νύμφη.
bright, λαμπρός.
bring, φέρω, ἄγω, κομίζω.
bring forth, τίκτω.
broad, εὐρύς.
brother, ἀδελφός.
brotherly, φιλάδελφος.
brow, ὀφρύς.
brutal, θηριώδης.
bull, ταῦρος.
burial, τάφος.
burn, καίω.
bury, θάπτω.
business, ἀσχολία.
bustling, πολυπράγμων.
but, ἀλλά, δέ.
buy, ἀγοράζω.
by, ὑπό; by land, κατὰ γῆν.
by all means, πάντως.
— day, ἡμέρας.
— force, βίᾳ.
— means of, διά.
by night, νυκτός.
— no means, οὐδαμῶς.
— the side of, παρά.

C

calamity, ἄτη.
call, λέγω, καλέω.
calumny, διαβολή.
care, I am a—to, μέλω; *impers.* μέλει.
carry, φέρω; off for myself, φέρομαι.
cast away, v. ῥίπτω.
cause, s. αἰτία, αἴτιον.
cavalry, ἱππεῖς.
cease, παύομαι.
Celts, Κελτοί.
certain, σαφής, τις.
certainly, μέντοι.
chance, τύχη.
change, v. ἀλλάσσω.
chaos, χάος.
character, ἦθος.
charming, χαρίεις.
chastise, κολάζω.
cherish, τρέφω.
child, τέκνον, παῖς.
childless, ἄπαις.
chimera, χίμαιρα.
choice, αἵρεσις.
choose, αἱρέομαι.
chorus, χορός.
church, ἐκκλησία.
circle, κύκλος.
citadel, ἀκρόπολις.
citizen, πολίτης.
city, πόλις.
claim, v. ἀξιόω.
class, s. εἶδος.
clean, καθαρός.
cleanse, καθαίρω.
clear, λαμπρός.
clever, δεξιός.
cling to, ἅπτομαι.
cloak, ἱμάτιον.
close, v. κλείω.

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clothes, ἱμάτια.
cloud, νεφέλη.
coast along, παραπλέω.
cold, s. ψῦχος.
colonise, οἰκίζω.
come, ἔρχομαι; I am, ἥκω.
command, κελεύω.
common, κοινός.
completion, τέλος.
concerning, περί.
condemn, καταγιγνώσκω.
conquer, νικάω.
conscious, I am, σύνοιδα.
consider, νομίζω, σκοπέω.
consideration, σκέψις.
consist, συνίσταμαι.
consult, βουλεύομαι.
contain, ἔχω.
contemplate, θεωρέω.
contemplation, θεωρία.
contest, ἀγών, ἆθλος.
continent, *adj.* ἐγκρατής.
continue, μένω.
contradict, ἀντιλέγω.
contrary to, παρά.
contrivance, μηχανή.
converse, διαλέγομαι.
conversation, διάλογος.
convict, ἐλέγχω.
Corinth, Κόρινθος.
Corinthian, Κορίνθιος.
corn, σῖτος.
corner, γωνία.
correct, κολάζω.
corrupt, v. φθείρω.
counsel, s. βουλή; v. βουλεύω.
count happy, εὐδαιμονίζω.
— worthy, ἀξιόω.
country, γῆ, πατρίς.
courage, ἀνδρεία.
courageous, ἀνδρεῖος.
court, pay—to, θεραπεύω.
courtyard, αὐλή.
cover, v. καλύπτω.
cow, βοῦς.
coward, cowardly } δειλός.
cowardice, δειλία.
cower, πτήσσω.
crabbed, χαλεπός.
craft, δόλος.
creep, v, ἕρπω.
Cretan, Κρής, *gen.* Κρητός.
cross over, διαβαίνω.
crown, s. στέφανος; v. στεφανόω.
cry, s. βοή.
cubit, πῆχυς.
culprit, αἴτιος.
curse, ἄτη.
custom, ἔθος.
cut, v. τέμνω, κόπτω.

D

dance, s. χόρος; v. χορεύω.
danger, κίνδυνος; I incur, κινδυνεύω.
dared, I, ἔτλην.
darkness, σκότος.
dart, βέλος.
daughter, θυγάτηρ.
dawn, s. ἕως.
day, ἡμέρα.
dead, νεκρός.
dead body, νεκρός.
dear, φίλος.
death, θάνατος.
deceive, ψεύδω.
decision, κρίσις.
declare, ἀγορεύω.
deed, ἔργον.
deep, *adj.* βαθύς.
— toned, βαρύς.
defeat, v. κρατέω.
defend, φυλάσσω, ἀμύνω.
define, ὁρίζομαι.
deity, δαίμων.
deliberate, βουλεύομαι.
delight, v. τέρπω; *intrans.* χαίρω.
depart, ἀπέρχομαι.
deprive, στερέω, ἀφαιρέομαι.
depth, βάθος.
descent, γένος.

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deserted, ἔρημος.
deserved, ἄξιος.
desire, v. ἐπιθυμέω.
desolation, ἐρημία.
despatch, v. στέλλω.
despise, καταφρονέω.
destroy, φθείρω, ὄλλυμι, ἀπόλλυμι.
dexterous, δεξιός.
dialogue, διάλογος.
diction, λέξις.
die, s. κύβος; v. θνήσκω, ἀποθνήσκω.
different, ἕτερος.
difficult, χαλεπός.
difficulty, with, μόλις.
dig, ὀρύσσω.
dinner, δεῖπνον.
dip, v. βάπτω.
direct, *adj.* εὐθύς.
directions, in all, πανταχῇ.
disciple, μαθητής.
disease, νόσος.
diseased, νοσώδης.
disgrace, v. αἰσχύνω; s. αἰσχύνη.
disgraceful, αἰσχρός.
dishonor, ἀτιμία.
dispose, διατίθημι; am disposed, διάκειμαι.
disposition, τρόπος.
distribute, νέμω.
distributor, ταμίας.
district, χώρα.
disturb, ταράσσω.
divine, θεῖος.
divinity, δαίμων.
do, πράσσω, ποιέω, δράω.
dog, κύων.
doing, πρᾶξις.
door, θύρα.
double, διπλοῦς.
down, κατά.
drag, v. ἕλκω.
dragon, δράκων.
draw up, τάσσομαι.
dread, s. φόβος; v. φοβέομαι.
drink, s. ποτόν; v. πίνω.
drive, v. ἐλαύνω; out of senses, ἐξίστημι.
drug, s. φάρμακον.
during, διά.

E

each, ἕκαστος; each other, ἀλλήλων.
ear, οὖς.
early, ἕωθεν.
earnest, σπουδαῖος.
earnestness, σπουδή.
earth, γῆ.
easy, ῥᾴδιος.
eat, ἐσθίω.
echo, ἠχώ.
edge, ἀκμή.
educate, παιδεύω.
education, παιδεία.
egg, ὠόν.
Egypt, Αἴγυπτος; Egyptian, Αἰγύπτιος.
eight, ὀκτώ; eighth, ὄγδοος.
either, ἤ.
elder, πρεσβύτερος.
elephant, ἐλέφας.
eleven, ἕνδεκα; eleventh, ἑνδέκατος.
elsewhere, ἄλλοθι.
embrace, ἀσπάζομαι.
empty, κενός.
encourage, παρακαλέω.
end, τελευτή, τέλος.
enemy, πολέμιος (*com. pl.*).
enjoy, ἥδομαι.
enlarge, αὐξάνω.
en masse, πανδημεί.
enslave, δουλόω.
entreat, αἰτέομαι.
envious, φθονερός.
envy, s. φθόνος; v. φθονέω.
Epaminondas, Ἐπαμεινώνδας.
Epicurus, Ἐπίκουρος.
equal, ἴσος; equally, ἴσως.
equipment, στολή.
err, ἁμαρτάνω.

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error, ἁμαρτία.
escape, s. φυγή; v. φεύγω.
escape notice, λανθάνω.
escort, s. πομπή.
especially, μάλιστα.
esteem, ποιέομαι.
eternity, αἰών.
Ethiopian, Αἰθίοψ.
Etna, Αἴτνη; Etnean, Αἰτναῖος.
even, καί.
everlasting, ἀίδιος.
every, πᾶς.
everywhere, πανταχοῦ.
evil, *adj.* κακός; s. κακόν.
evil-speaking, βλασφημία.
exact, v. λαμβάνω.
examine, ἐλέγχω.
exceed, ὑπερβάλλω.
exceedingly, πάνυ.
excel, διαφέρω.
excellence, ἀρετή.
excellent, ἀγαθός.
excuse, v. συγγιγνώσκω.
exhausted, I am, κάμνω.
expedition, στρατεία; I make, go on an, στρατεύω.
extinguish, σβέννυμι.
extreme, ἔσχατος.
eye, ὀφθαλμός.

F

fabulous, μυθώδης.
fact, πρᾶγμα.
fair, *adj.* καλός, δίκαιος.
faith, πίστις.
fall, v. πίπτω.
fall asleep, κοιμάομαι.
false, ψευδής.
falsehood, ψεῦδος.
far, μακράν, πολύ.
fare, v. πράσσω; well, εὖ; ill, κακῶς.
fasten, ἅπτω.
fat, παχύς.
fate, μοῖρα.
father, πατήρ.
fault, αἰτία.
favor, s. χάρις; v. χαρίζομαι.
fear, v. φοβέομαι; s. φόβος.
fearful, φοβερός.
feel awe, σέβομαι.
— shame, αἰδέομαι, αἰσχύνομαι.
— terror, φοβέομαι.
feeling, αἴσθησις.
female, *adj.* θῆλυς.
fence, v. φράσσω.
fetter, δεσμός.
few, ὀλίγοι.
field, ἀγρός.
fifth, πέμπτος.
fiftieth, πεντηκοστός.
fifty, πεντήκοντα.
fight, v. μάχομαι.
figure, σχῆμα.
fill, πληρόω, πίμπλημι.
find, εὑρίσκω.
finely, καλῶς.
fire, πῦρ.
first, πρῶτος; *adv.* πρῶτον.
first-rate, ἀκρός.
fish, ἰχθύς.
fit out, v. στέλλω.
fitting, it is, ἔοικε.
five, πέντε.
flame, πῦρ.
flat, πλατύς.
flatterer, κόλαξ.
flee, φεύγω.
flesh, σάρξ.
flight, φυγή.
flow, v. ῥέω.
flower, ἄνθος.
fly, v. φεύγω, πέτομαι.
follow, ἕπομαι.
folly, ἄνοια.
food, σῖτος.
fool, foolish, } ἀνόητος.
foot, πούς.
for, *adv.* γάρ; *prep.* ὑπέρ.
for the most part, τὸ πολύ.
force, s. βία.
— v. βιάζομαι.

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foreign, βάρβαρος.
foremost, πρῶτος.
forget, λανθάνομαι.
forgetfulness, λήθη.
form, s. εἶδος.
former, πρότερος.
formerly, πρότερον.
forsake, ἐκλείπω.
fortunate, εὐτυχής.
fortune, τύχη.
forty, τεσσαράκοντα.
found, v. οἰκίζω.
four, τέσσαρες.
free, *adj.* ἐλεύθερος; v. ἐλευθερόω.
freedom, ἐλευθερία.
freeze, πήγνυμι.
freshness, νεότης.
friend, φίλος.
friendship, φιλία.
frighten, φοβέω.
from, ἀπό.
from all sides, πανταχόθεν.
— another place, ἄλλοθεν.
— both sides, ἀμφοτέρωθεν.
— dawn, ἕωθεν.
— home, οἴκοθεν.
— the spot, αὐτόθεν.
— whence, ὅθεν.
fruit, καρπός.
full, πλήρης.
further, ἔτι.

G

gain, s. κέρδος; v. τυγχάνω.
gather together, v. ἀγείρω.
general, στρατηγός.
generation, γενεά.
gentiles, τὰ ἔθνη.
get myself ready, στέλλομαι.
— possession of, κρατέω.
— written down, γράφομαι.
giant, γίγας.
gift, δῶρον.
girdle, ζώνη.
give, δίδωμι.
give in exchange, ἀλλάσσω.
give to taste, γεύω.
glory, δόξα.
go, βαίνω, ἔρχομαι; will go, εἶμι.
go on an expedition, στρατεύω.
goad, s. κέντρον.
goat, τράγος.
god, θεός.
goddess, θεά.
godless, ἄθεος.
gold, χρυσός; *adj.* χρύσεος.
golden, χρύσεος.
good, *adj.* ἀγαθός; s. ἀγαθόν.
goodly, εὐφυής.
good-natured, εὐηθής.
good news, εὐαγγέλιον.
gospel, εὐαγγέλιον.
grace, s. χάρις.
graceful, χαρίεις.
gracious, ἵλεως.
gratify, χαρίζομαι.
grave, s. τάφος.
great, μέγας.
Grecian, *adj.* Ἑλληνικός.
Greece, Ἑλλάς.
Greek, s. Ἕλλην; *adj.* Ἑλληνικός.
grief, λύπη.
grievous, λυπηρός.
grow old, γηράσκω.
grudge, φθονέω.
guard, v. φυλάσσω; s. φύλαξ.
guard against, φυλάσσομαι.
guardian, φύλαξ.
guest, ξένος.
guide, ἡγεμών.
guilty, αἴτιος.

H

habit (of mind or body), ἕξις.
hair, κόμη, θρίξ.
half, ἥμισυς.
hallowed, ὅσιος.
hand, χείρ.
happen, συμβαίνω.
happily, εὐδαιμόνως.

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happiness, εὐδαιμονία.
happy, εὐδαίμων.
— I am, εὐδαιμονέω.
— I count, εὐδαιμονίζω.
harbor, λιμήν.
hard, χαλεπός.
hardly, μόλις.
harm, v. βλάπτω.
harsh, χαλεπός.
haste, s. σπουδή; v. ἵεμαι.
hate, v. μισέω.
hateful, ἐχθρός.
have, ἔχω.
having power over, κύριος.
hazard, v. κινδυνεύω.
he, αὐτός, ἐκεῖνος.
head, κεφαλή.
heal, v. ἰάομαι.
healer, ἰατρός.
healthy, ὑγιής.
hear, ἀκούω.
hearing, s. ἀκοή.
heart, καρδία.
hearth, ἑστία.
heaven, οὐρανός.
heaven-sent, θεῖος.
heavy, βαρύς.
heavy-armed soldier, ὁπλίτης.
height, ὕψος.
Helen, Ἑλένη.
help, v. ὀνίνημι.
helpless, ἀμήχανος.
hence, ἐνθένδε.
herald, κήρυξ.
Hercules, Ἡρακλῆς.
herdsman, νομεύς.
here, ἐνθάδε.
herein, ἐνταῦθα.
Hermae, Ἑρμαῖ.
Hesiod, Ἡσίοδος.
hide, κρύπτω, καλύπτω.
hidden, κρυπτός.
highest, ἀκρός.
hill, πάγος, ὄρος.
hire, v. μισθόομαι.
his, ὅς, αὐτοῦ.
hit, τυγχάνω.
hither, ἐνθάδε.
hold, ἔχω; lay hold of, ἔχομαι.
hold to, ἐπέχω.
holy, ὅσιος.
home, οἶκος; *adv.* οἴκαδε.
Homer, Ὅμηρος.
homeward, οἴκαδε.
honey, μέλι.
honor, s. τιμή, ἀρετή; v. τιμάω.
honored, *adj.* τίμιος.
hope, ἐλπίς.
hoplite, ὁπλίτης.
horn, κέρας.
horse, ἵππος.
horseman, ἱππεύς.
hostile, πολέμιος.
hour, ὥρα.
house, οἶκος.
how, πῶς; *indirect*, ὅπως.
how many, πόσος.
however, ὅπως.
human, ἀνθρώπινος.
humane, φιλάνθρωπος.
hundred, ἑκατόν.
hundredth, ἑκατοστός.
hurl, ῥίπτω.
hurt, βλάπτω.
husband, ἀνήρ.
husbandman, γεωργός.
Hydra, Ὕδρα.

I

I, ἐγώ.
idle, ἀργός.
idleness, ἀργία.
if, εἰ, ἐάν.
ignorance, ἄγνοια.
ignorant, ἀμαθής.
ill, κακός.
— I am, κάμνω.
illustrious, λαμπρός.
image, εἴδωλον, εἰκών.
imitate, μιμέομαι.
imitation, μίμησις.
immediately, εὐθύς, αὐτίκα.
immortal, ἀθάνατος.
impious, ἀσεβής.

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import, v. εἰσάγω.
important, σπουδαῖος.
impossible, ἀδύνατος.
impracticable, ἀμήχανος.
impression, τύπος.
in, ἐν.
— a body, πανδημεί.
—— dream, ὄναρ.
— another place, ἄλλοθι.
— — way, ἄλλως.
— any respect, τι.
— behalf of, ὑπέρ.
— consequence of, διά, ἐπί.
— every way, πανταχῇ.
— many places, πολλαχοῦ.
— no way, οὐδαμῶς.
— short, ὅλως.
— spite of, βίᾳ.
— the presence of, παρά.
— — same way, ὡσαυτῶς.
— — time of, ἐπί.
— two, δίχα.
— vain, μάτην.
— which way, ᾗ.
incontinent, ἀκρατής.
increase, αὐξάνω.
indeed, μέν.
indict, γράφομαι.
indictment, γραφή.
indulge, χαρίζομαι.
inferior, ἥσσων.
infirm, ἀσθενής.
inform, μηνύω.
inhabit, οἰκέω.
injure, βλάπτω.
injustice, ἀδικία.
inquire, πυνθάνομαι.
inquiry, ἱστορία.
insolence, ὕβρις.
inspect, ἐπισκοπέω.
insult, v. ὑβρίζω.
instead of, ἀντί, ἐκ.
institution, θέσις.
instruct, παιδεύω.
instrument, ὄργανον.
intellect, νοῦς.
interpret, ἑρμηνεύω.
interpreter, προφήτης.
invasion, make an, εἰσβάλλω.
invent, εὑρίσκω.
irrational, ἄλογος.
island, νῆσος.
ivy, κισσός.

J

jest, v. σκώπτω.
jointly, κοινῇ.
journey, s. ὁδός.
joy, s. χαρά.
judge, s. κριτής; v. κρίνω.
judge against, καταγιγνώσκω.
judgment, γνώμη.
Juno, Ἥρα.
Jupiter, Ζεύς.
just, δίκαιος.
just as, ὥσπερ.
— here, αὐτοῦ.
justice, δίκη.

K

keen, ὀξύς.
keep, φυλάσσω.
kill, κτείνω, ἀποκτείνω; *pass.* ἀποθνήσκω.
kind, *adj.* εὔνους.
kindle, ἅπτω.
king, βασιλεύς.
kingdom, βασιλεία.
knee, γόνυ.
knight, ἱππεύς.
knock, κόπτω.
know, γιγνώσκω, οἶδα.
knowledge, γνῶσις.

L

labor, πόνος.
Lacedaemonian, Λακεδαιμόνιος.
lack, δέω.
lament, δακρύω.
lamp, λαμπάς.
land, γῆ.
large, μέγας.

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last, ὕστατος, ἔσχατος; at last, τέλος.
later, ὕστερος.
laugh, v. γελάω.
laughter, laughing-stock, γέλως.
law, νόμος.
lawless, ἄνομος.
lawsuit, δίκη.
lay down, κλίνω; (a law) τίθημι.
— hold of, ἔχομαι.
lead, v. ἄγω, ἡγέομαι.
lead astray, πλανάω.
— up, ἀνάγω.
leader, ἡγεμών.
leaf, φύλλον.
leap, v. ἅλλομαι.
learn, μανθάνω.
learner, μαθητής.
learning, μάθησις.
lease, v. μισθόω.
least, ἐλάχιστος.
leave, v. λείπω.
leisure, σχολή.
Lernaean, Λερναῖος.
less, μείων, ἥσσων.
lesson, μάθημα.
let be, ἐάω.
— out, μισθόω.
letter, γράμμα.
licentious, ἀκρατής.
lie, v. κεῖμαι.
life, βίος.
lift up, ἐπαίρω.
light, φῶς.
like, *adj.* ὅμοιος.
likeness, εἰκών.
lion, λέων.
listen, ἀκούω.
live, v. ζάω, βιόω.
long, μακρός.
— ago, πάλαι.
look, v. βλέπω.
loose, λύω.
loosing, λύσις.
lord, κύριος.
lordship, δυναστεία.
lot, κλῆρος.
love, s. ἔρως; v. φιλέω.
lull to rest, κοιμάω.
Lycurgus, Λυκοῦργος.
lyre, λύρα.

M

madness, μανία.
maiden, παρθένος.
majority, οἱ πολλοί.
make, ποιέω.
make an expedition, στρατεύω.
— to stand, ἵστημι.
making, ποίησις.
man, ἄνθρωπος, ἀνήρ.
manifest, φανερός.
manliness, ἀνδρεία.
manly, ἀνδρεῖος.
manner, τρόπος.
manner of living, δίαιτα.
many, πολύς.
march, s. ὁδός.
market, ἀγορά.
marriage, γάμος.
marry, γαμέω.
mart, ἐμπόριον.
mass (of the people), οἱ πολλοί.
master, δεσπότης.
mean, v. φρονέω.
meanwhile, τέως.
measure, μέτρον.
meddlesome, πολυπράγμων.
medicine, φάρμακον.
memory, μνήμη.
mercenaries, ξένοι.
merchant, ἔμπορος.
Mercury, Ἑρμῆς.
messenger, ἄγγελος.
middle, μέσος.
might, βία, κράτος.
milk, γάλα.
mind, ψυχή, φρήν.
minded, I am, φρονέω.
Minerva, Ἀθηνᾶ.
Minōs, 184, 148.
minstrel, ῥαψῳδός.
miss, v. ἁμαρτάνω.

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mix, v. κεράννυμι.
mob, ὄχλος.
mock, σκώπτω.
moderate, μέτριος.
modesty, αἰδώς.
mold, v. πλάσσω.
money, χρῆμα, ἀργύριον.
month, μήν.
moon, σελήνη.
more, *adj.* πλείων; *adv.* μᾶλλον.
morn, ἕως.
mortal, s. βροτός; *adj.* θνητός.
most, *adj.* πλεῖστος; s. οἱ πολλοί; *adv.* μάλιστα.
mother, μήτηρ.
mount, v. ἀναβαίνω.
mountain, ὄρος.
mouth, στόμα.
move, κινέω.
much, *adj.* πολύς.
— *adv.* πολύ, μέγα, μάλα.
multitude, πλῆθος.
murder, φόνος.
murderer, φονεύς.
muse, s. μοῦσα.
must, ἀνάγκη ἐστί, 763; δεῖ, 764 b, fin.
my, ἐμός.
myriad, μυριάς.
Mytilenaean, Μυτιληναῖος.

N

nail, ὄνυξ.
naked, γυμνός.
name, s. ὄνομα; v. ὀνομάζω.
nation, ἔθνος.
natural, φυσικός.
naturally, φύσει.
nature, φύσις.
naval, ναυτικός.
navy, τὸ ναυτικόν.
near, -er, -est, εγγύς, -υτέρω, -υτάτω.
nearly, σχεδόν.
necessary, ἀναγκαῖος.
necessity, ἀνάγκη.
nectar, νέκταρ.
neither, οὔτε, μήτε, 859.
never, οὐδέποτε.
nevertheless, ὅμως.
new, νέος.
next, *adv.* ἔπειτα.
night, νύξ; by night, νυκτός.
Nile, Νεῖλος.
nine, ἐννέα.
no, *adj.* οὐδείς; *adv.* οὐκ.
noble, γενναῖος.
nod, v. νεύω.
noise, βοή.
nominally, λόγῳ.
no longer, οὐκέτι.
no one, οὐδείς, μηδείς.
nor, οὔτε, μήτε, 859.
nose, ῥίς.
not, οὐ, οὐκ, μή.
not even, οὐδέ, μηδέ.
notice, escape, λανθάνω.
not therefore, οὔκουν, οὐκοῦν.
not yet, οὔπω.
nourish, τρέφω.
nourishment, τροφή.
now, νῦν.
nowhere, οὐδαμοῦ.
number, ἀριθμός.
nymph, νύμφη.

O

oak tree, δρῦς.
oath, ὅρκος.
obey, ἀκούω, πείθομαι.
obscure, ἀφανής.
observation, θεωρία.
obtain, λαμβάνω.
occasion, καιρός.
odious, λυπηρός.
Odyssey, Ὀδυσσεία.
of, ἐκ.
of old, πάλαι.
often, πολλάκις.
oil, ἔλαιον.
old age, γῆρας.
old man, γέρων.

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Olynthian, Ὀλύνθιος.
omit, ἐάω.
on, ἐπί.
on account of, διά.
on the contrary, αὖ.
— one hand, μέν.
— other hand, δέ.
— right hand, δεξιός.
— side of, πρός.
— spot, αὐτοῦ.
once, ποτέ.
— for all, ἅπαξ.
one, εἷς, τις.
one another, ἀλλήλων.
one day, ποτέ.
one side—the other side, οἱ μὲν—οἱ δέ.
only, *adj.* μόνος; *adv.* μόνον.
opinion, δόξα.
opportunity, καιρός.
or, ἤ.
orator, ῥήτωρ.
order, s. κόσμος.
order, v. οἰκέω, κελεύω.
origin, γένεσις.
ornament, κόσμος.
other, ἕτερος, ἄλλος.
otherwise, ἄλλως.
ought, ἀνάγκη ἐστί, 763; δεῖ, χρή, 764 b, fin.
our, ἡμέτερος.
out of, ἐκ.
out of doors, θύραζε.
outline, τύπος.
over, ὑπέρ.
overlook, ὑπεροράω.
overseer, ἐπίσκοπος.
overthrow, v. σφάλλω.
owe, ὀφείλω.
owing to, διά.
own, *adj.* ἴδιος.
ox, βοῦς.

P

pain, λύπη, ἄχος.
paint, γράφω.
painter, γραφεύς.
parent, γονεύς.
part, μέρος.
partake, μετέχω.
pass, v. παρέρχομαι.
passion, πάθος.
passionless, ἀπαθής.
path, ὁδός.
pay, s. μισθός; v. τίνω.
pay court to, θεραπεύω.
peace, εἰρήνη.
pelt, βάλλω.
penalty, δίκη; I pay, δίδωμι δίκην.
people, δῆμος, ἄνθρωποι.
perceive, αἰσθάνομαι.
perhaps, ἴσως.
period, χρόνος.
perish, ἀπόλλυμι, *mid.*
persecute, διώκω.
Persian, Πέρσης.
persuade, πείθω.
Philip, Φίλιππος.
philosopher } φιλόσοφος.
philosophic }
philosophy, φιλοσοφία.
physician, ἰατρός.
pig, ὗς.
pious, εὐσεβής.
pity, s. οἶκτος; v. οἰκτείρω.
place, s. τόπος; of assembling, ἀγορά.
place, v. τίθημι, ἵστημι, τάσσω.
plant, φυτόν.
Plataean, Πλαταιεύς.
Plato, Πλάτων.
play, s. παιδιά; v. παίζω.
pleasant, ἡδύς.
please, ἀρέσκω.
pleasure, ἡδονή.
plough, ἄροτρον.
plunder, v. ἄγω καὶ φέρω.
Plutarch, Πλούταρχος.
poem, ποίημα.
poet, ποιητής.
poetry, ποίησις.
poison, φάρμακον.

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poor man, πένης.
porch, στοά.
portion, μοῖρα.
position, θέσις.
possess, ἔχω, κέκτημαι.
possessed of speech, φωνήεις.
possession, ἀγαθόν, κτῆμα.
possession, get—of, κρατέω.
pound, v. τρίβω.
pour in, ἐγχέω.
poverty, πενία.
power, δύναμις; having—over, κύριος.
powerful, δυνατός.
powerless, ἀδύνατος.
practise, v. ἀσκέω.
praise, v. ἐπαινέω; s. ἔπαινος.
pray, εὔχομαι.
prayer, εὐχή.
preach, κηρύσσω.
precious, τίμιος.
predecessor, ὁ πρίν.
present, I am, πάρειμι.
preserve, σώζω.
prevail, κρατέω.
priest, ἱερεύς.
prime, s. ὥρα.
principle, ἀρχή.
prison, δεσμός.
private, ἴδιος.
prize, ἆθλον.
procession, πομπή.
proclaim, κηρύσσω.
procure, εὑρίσκομαι.
produce, v. φύω, τίκτω.
proof, τεκμήριον.
propose (a law), γράφω.
providence, μοῖρα.
prudence, φρόνησις.
punishment, δίκη, ποινή.
pure, καθαρός.
purify, καθαίρω.
pursue, διώκω.
put, v. τίθημι.
put a stop to, παύω.
put to flight, τρέπομαι.
put upon, ἐπιτίθημι.

Q

quick, ταχύς.
quit, ἀλλάσσω.
quite, πάνυ.

R

race, s. γενεά, δρόμος.
rain, I send, ὕω; rains, it, ὕει.
raise, αἴρω.
— up, ἀνίστημι.
rank, τάξις.
ransom, v. λύομαι.
rash, θρασύς.
rather, μᾶλλον.
raven, κόραξ.
read, ἀναγιγνώσκω.
really, ἔργῳ, ἀληθῶς.
reason, λόγος.
receive, λαμβάνω, δέχομαι.
reckon, λογίζομαι.
recover, κομίζομαι.
reflect, σκοπέω.
refute, ἐλέγχω.
regular, κύριος.
rejoice, χαίρω.
related / relation } συγγενής.
release, λύω.
remain, μένω.
remaining, λοιπός.
remember, μέμνημαι.
render, ἀποδίδωμι, παρέχω.
repay, ἀποδίδωμι.
repent of, μεταγιγνώσκω.
reproach, s. ὄνειδος.
requital, ποινή.
respect, σέβω.
rest, I lull to, κοιμάω.
restore, ὀρθόω.
reverence, s. αἰδώς.
reverence, v. αἰσχύνομαι, αἰδέομαι.
revolt, v. ἀφίσταμαι.
reward, μισθός.
rhapsody, ῥαψῳδία.

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rich, πλούσιος.
riches, πλοῦτος, χρήματα.
ride, ἐλαύνω.
right, *adj.* ὀρθός.
right hand, δεξιά.
right, it is, χρή.
righteous, δίκαιος.
righteousness, δικαιοσύνη.
river, ποταμός.
road, ὁδός.
rock, πέτρα.
Roman, Ῥωμαῖος.
rose, ῥόδον.
rouse, ἐγείρω, κινέω.
rout, v. τρέπω.
rub, v. τρίβω.
rude, ἄγροικος.
ruin, v. φθείρω.
rule, s. ἀρχή; v. ἄρχω.
ruler, δυνάστης, ἄρχων.
run, v. τρέχω.
runner, δρομεύς.
running, s. δρόμος.
rustic, ἄγροικος.

S

sacred, ἱερός.
sacrifice, s. θυσία; v. θύω.
safeguard, φυλακή.
safety, σωτηρία.
sail, v. πλέω.
sailor, ναύτης.
salt, ἅλς.
salute, ἀσπάζομαι.
same, ὁ αὐτός.
Samian, Σάμιος.
Saul, Σαῦλος.
savage, ἄγριος, θηριώδης.
save, σώζω.
saviour, σωτήρ.
say, λέγω.
scatter, σπείρω.
sceptre, σκῆπτρον.
Scythian, Σκύθης.
sea, θάλασσα.
season, ὥρα.
seat, ἕδρα.
second, δεύτερος.
secondly, δεύτερον.
secret, *adj.* κρυπτός.
sedition, στάσις.
see, v. βλέπω, ὁράω.
seed, σπέρμα.
seek, ζητέω.
seer, μάντις.
seem, ἔοικα, δοκέω.
seize, ἁρπάζω.
self, (myself, himself, etc.) αὐτός.
self-restrained, ἐγκρατής.
sell, v. πωλέω.
senate, βουλή.
send, πέμπω.
— away, ἀποστέλλω.
— rain, ὕω.
sense, αἴσθησις, νοῦς.
separately, χωρίς.
serpent, ὄφις.
servant, δοῦλος, παῖς.
set fire to, ἅπτω.
— free, ἐλευθερόω.
— in order, τάσσω.
— up, ὀρθόω, ἵστημι.
settle, v. τίθημι.
seven, ἑπτά.
severe, βαρύς.
shade, σκιά.
shaggy, δασύς.
shake, σείω.
shame, αἰσχύνη.
shameful, αἰσχρός.
shape, μορφή.
sharp, ὀξύς.
sheep, πρόβατον.
she-goat, χίμαιρα, αἴξ.
shepherd, ποιμήν.
shield, ἀσπίς.
shine, λάμπω.
ship, ναῦς.
short, μικρός.
short-lived, ἐφήμερος.
shout, s. βοή.
show, φαίνω, δείκνυμι.
shun, φυλάσσομαι.

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shut, v. κλείω; in, *or* out, εἴργω.
Sicily, Σικελία.
sight, ὄψις.
sign, σημεῖον.
signal, v. σημαίνω; s. σημεῖον.
signify, σημαίνω.
silence, σιγή.
silent, I am, σιγάω.
silver, ἄργυρος.
similar, ὅμοιος.
simple, ἁπλοῦς.
simply, ἁπλῶς.
sin, s. ἁμαρτία; v. ἁμαρτάνω.
since, ἐπεί, ἐπειδή.
sing, ἀείδω, ᾄδω.
single, ἁπλοῦς.
sister, ἀδελφή.
sisterly, φιλάδελφος.
six, ἕξ; sixth, ἕκτος.
size, μέγεθος.
slander, v. διαβάλλω.
slave, δοῦλος.
— I am a, δουλεύω.
slavery, δουλεία.
slay, κτείνω, ἀποκτείνω.
sleep, ὕπνος.
slow, βραδύς.
small, μικρός.
smite, βάλλω.
snake, ὄφις.
so, οὕτως.
— great, τοσοῦτος.
— long, τέως.
— much *or*, many, τόσος.
soldier, στρατιώτης.
solitary, ἔρημος.
solitude, ἐρημία.
some, τις; something, τι.
some—some, οἱ μὲν—οἱ δέ.
son, υἱός.
song, ᾠδή.
soon, ταχύ.
sophist, σοφιστής.
soul, ψυχή.
sound, s. φωνή; *adj.* ὑγιής.
source, πηγή.
sow, ὗς.
Spartan, Σπαρτιάτης.
speak, λέγω; ill of, κακῶς.
speaking, evil, βλασφημία.
spear, δόρυ.
spectacle, θέα.
speech, λόγος.
— possessed of, φωνήεις.
speed, τάχος.
sphere, σφαῖρα.
spherical, σφαιροειδής.
spirit, ψυχή, θυμός, πνεῦμα.
sport, s. παιδιά; v. παίζω.
spring, s. πηγή; -time, ἔαρ (ἦρ).
staff, σκῆπτρον.
stage, σκηνή.
stand, v. ἕστηκα, *see* ἵστημι.
star, ἄστρον.
state, s. πόλις.
steal, κλέπτω.
stick, ῥάβδος.
still, *adv.* ἔτι.
sting, κέντρον.
stir, κινέω.
stoic, στωϊκός.
stone, λίθος.
stop, παύω; *intrans.* παύομαι.
storm, s. χειμών.
stout, παχύς.
straight, ὀρθός.
straightway, εὐθύς.
straining, s. τόνος.
stranger, ξένος.
stream, s. ποταμός.
strength, ἰσχύς, σθένος, κράτος.
stretch, τείνω.
strew, στορέννυμι.
strife, ἔρις.
strike, τύπτω, πλήσσω.
stript, γυμνός.
strive after, σπεύδω.
strong, *adj.* δυνατός.
strong, am, v. ἔῤῥωμαι.
struggle, s. ἆθλος.
struggling, ἄθλιος.
stumble, v. πταίω.
subdue, καταστρέφομαι.
such, τοῖος.
such as, οἷος.

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suffer, πάσχω.
suffer punishment, δίκην δίδωμι.
suffice, ἀρκέω.
summer, θέρος.
summit, ἀκμή.
sun, ἥλιος.
superior, κρείσσων.
sure, σαφής.
surely, ἦ.
surpass, προέχω.
surprising, παράδοξος.
surround, περιβάλλω.
survive, περιγίγνομαι.
swan, κύκνος.
swear, v. ὄμνυμι.
sweet, ἡδύς.
swift, ὠκύς.
swim, νέω.
Syracusan, Συρακόσιος.
Syracuse, Συράκουσαι.
Syrian, Σύρος.

T

table, τράπεζα.
take, λαμβάνω, αἱρέω.
— in exchange, ἀλλάσσω.
— up, αἴρω.
taken, I am, ἁλίσκομαι.
tale, μῦθος.
taste, v. γεύομαι.
teach, διδάσκω; get (have) taught, διδάσκομαι.
teacher, διδάσκαλος.
tear, δάκρυον.
tell, φρίζω, λέγω.
temper, v. κεράννυμι.
temperate, σώφρων, μέτριος.
temple, ἱερόν.
ten, δέκα; tenth, δέκατος.
tent, σκηνή.
ten thousand, μύριοι.
terrible, δεινός.
territory, χώρα.
than, ἤ.
thanks, χάρις.
that, *conj.* ὅτι, ὡς,
that, *pron.* ἐκεῖνος.
the, ὁ, ἡ, τό.
theft, κλοπή.
their, σφέτερος, αὐτῶν.
then, τότε, οὖν.
thence, ἐκεῖθεν.
there, ἐκεῖ, ἔνθα.
therefore, οὖν, τοίνυν.
they, αὐτοί, ἐκεῖνοι.
thick, δασύς.
thief, κλέπτης.
thing, πρᾶγμα, χρῆμα.
think, νομίζω, οἴομαι.
third, τρίτος.
thirtieth, τριακοστός.
thirty, τριάκοντα.
this, οὗτος, ὅδε.
thither, ἐκεῖσε.
thou, σύ.
thought, γνώμη.
thousand, χίλιοι.
Thracian, Θρᾷξ.
three, τρεῖς.
thrice, τρίς.
through, διά.
throw, v. βάλλω.
thus, οὕτως.
thus much, τοσοῦτο.
thy, σός.
till, v. ἐργάζομαι.
time, χρόνος.
tired, I am, κάμνω.
to another place, ἄλλοσε.
to-day, σήμερον.
together, ἅμα.
toil, πόνος.
tomb, τύμβος.
to-morrow, αὔριον.
tongue, γλῶσσα.
too, καί.
tooth, ὀδούς.
torch, λαμπάς.
towards, πρός.
town, ἄστυ.
train, v. ἀσκέω.
trample on, πατέω.
transgress, παραβαίνω.
tread, πατέω.

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treasure, θησαυρός.
tree, δένδρον.
trip up, σφάλλω.
trireme, τριήρης.
Trojan, Τρωϊκός.
trophy, τρόπαιον.
trouble, πόνος.
Troy, Τροία.
true, ἀληθής.
truly, μήν, τοι; ἀληθῶς.
trumpet, σάλπιγξ.
trust, v. πιστεύω.
truth, ἀλήθεια.
turn, s. τρόπος. v. τρέπω; *intrans.* τρέπομαι.
turn out, ἀποβαίνω.
twelve, δώδεκα.
twenty, εἴκοσι(ν).
twice, δίς.
two, δύο.
two hundred, διακόσιοι.
type, τύπος.
tyrant, τύραννος.

U

Ulysses, Ὀδυσσεύς.
unacquainted, ἀγνώς.
unarmed, γυμνός.
undecaying, ἀγήρως.
under, ὑπό.
undergo danger, κινδυνεύω.
undertake, αἴρομαι.
undying, ἀθάνατος.
uneducated, ἀπαίδευτος.
unfortunate, δυστυχής.
ungrateful, ἀχάριστος.
ungrudging, ἄφθονος.
universe, κόσμος.
unjust, ἄδικος.
— I am, ἀδικέω.
unpleasant, ἀηδής.
unrestrained, ἀκρατής.
unwholesome, νοσώδης.
unwilling, ἄκων.
unworthy, ἀνάξιος.
up, ἀνά.
upon, ἐπί.
up to, ἐς, εἰς.
upright, ὀρθός.
urge on, σπεύδω.
use, v. χράομαι; s. χρῆσις.

V

valid, κύριος.
vehement, ὀξύς.
Venus, Ἀφροδίτη.
verily, ἦ.
verse, ἔπος.
very, μάλα.
vex, λυπέω.
vice, κακία.
victim, θυσία.
victory, νίκη.
violence, βία.
violent, βίαιος.
virgin, παρθένος.
virtue, ἀρετή.
vocal, φωνήεις.
voice, φωνή.
vote, s. γνώμη.
Vulcan, Ἥφαιστος.

W

wake, ἐγείρω.
walk about, περιπατέω.
wall, τεῖχος.
wand, ῥάβδος.
wander, πλανάομαι.
want of leisure, ἀσχολία.
war, πόλεμος; wage war, πολεμέω.
ward off, ἀμύνω.
warm, *adj.* θερμός.
wash, v. λούω.
waste, v. φθείρω.
watch, s. φυλακή.
watchman, φύλαξ.
water, ὕδωρ.
way, ὁδός.

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we, ἡμεῖς.
weak, ἀσθενής.
weakness, ἀσθένεια.
wealth, πλοῦτος.
weapon, ὅπλον.
wearisome, βαρύς.
weary, I am, κάμνω.
weave, πλέκω.
weep, δακρύω.
weight, βάρος.
well, *adv.* εὖ.
— born, εὐγενής.
— disposed, εὔνους.
— girdled, } εὔζωνος.
— girt, }
what, τίς; what kind of, ποῖος.
when, *interr.* πότε; *indirect,* ὁπότε; *rel.* ὅτε.
whence, *interr.* πόθεν; *rel.* ὅθεν.
whenever, ὁπότε.
where, *interr.* ποῦ; *indirect,* ὅπου; *rel.* οὗ, ἔνθα.
whether, πότερον.
which (of two)? πότερος.
while, whilst, ἕως.
whither, *interr.* ποῖ; *indirect,* ὅποι; *rel.* οἷ.
who, *interr.* τίς; *rel.* ὅς.
whoever, ὅστις.
whole, ὅλος.
wholly, ὅλως.
why, τί.
wicked, πονηρός.
wickedness, ἀδικία.
wife, γυνή.
wild, ἄγριος.
— beast, θηρίον.
will, v. βούλομαι, θέλω.
willing, ἑκών.
win, v. νικάω.
wind, s. ἄνεμος.
wine, οἶνος.
winter, χειμών.
wisdom, σοφία.
wise, σοφός.
wish, v. βούλομαι.
with, σύν, μετά.
— a view to, ἐπί.
— difficulty, μόλις.
— the help of, σύν.
without stint, ἄφθονος.
witness, μάρτυς.
wolf, λύκος.
woman, γυνή.
wonder, } v. θαυμάζω.
wonder at, }
wonderful, θαυμαστός.
wood, ὕλη.
woody, ὑλήεις.
word, λόγος, ῥῆμα, ἔπος.
work, v. ἐργάζομαι; s. ἔργον.
world, κόσμος.
worse, χείρων.
worship, σέβω, *esp. in Mid.*
worthless, ἀνάξιος.
worthy, ἄξιος.
wound, s. ἕλκος; v. τιτρώσκω.
wrath, ὀργή.
wrestler, ἀθλητής.
wretched, ἄθλιος, τλήμων.
write, γράφω.
writing, γραφή.
wrong, v. ἀδικέω.

Y

year, ἔτος.
yes, ναί.
yesterday, χθές.
yet, πω, ὅμως.
yield, πείθομαι.
yoke, ζυγόν.
yonder, that, ἐκεῖνος.
you, ὑμεῖς.
young, s. τέκνον; *adj.* νέος.
your, ὑμέτερος.
youth, νεανίας, νεότης.

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Language is an organic whole, in which all the parts fit into each other. Without a correct knowledge of stems, no rational theory of sounds or of the formation of words is possible; and even syntax can not be fixed upon a firm basis by any other method.—CURTIUS.

APPENDIX.

1. THE "improper" diphthong illustrates the practice of allowing only two tone-places, or *beats*, to a syllable. For, when the first vowel was long, it of course required the time of both beats; and the second vowel, thus silenced, was subscribed.

2. "Both *accent* and *quantity* have, and must have, some play in all languages. So long as speech is dictated by thought and feeling, will men mark the more significant words and syllables with greater stress of voice. And so long as consonants remain solid, will it take a longer time to get over two of them in pronunciation than one. In Greek both accent and quantity were powerfully developed; so that whereas accent, the intellectual element, overbore quantity in prose, in verse quantity, the musical element, overbore accent."—*Clyde.*

"That accent in Greek never receded beyond the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent that we do."

GENERAL PRINCIPLES OF ACCENT.—In each word, the accent belongs to that *syllable upon which the attention is most strongly fixed.* Accent may, however, be (1) *logical*, (2) *grammatical*, or (3) *rhythmical.*

In the Greek, as in the other languages, the accent (1) originally belonged to the syllable containing the essential idea of a word—the *radical syllable*—or a *prefix of composition* defining it. But, in proportion as these became familiar, there was a tendency to throw the accent (2) upon that syllable which last

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modified the main notion, i. e., the *affix* or *prefix of inflection.* Compare γράφω, I *write*, with ἔγραφον, I *was* writing, γέγραφα, I *have* written, γραφή, the *act* of writing, γραφεῖον, the *instrument* of writing, γραφεύς, the *person* who writes, γραφικός, *suited* to writing; λιθόβολος, *stoned*, λιθοβόλος, *throwing* stones; μητρόκτονος, *mother*-killed, μητροκτόνος, mother-*killing*. On the other hand, any strengthening of the radical, or weakening of the formative part, would tend toward the contrary effect. Rhythmic accent (3) was determined by the number and quantity of the syllables of a word; Gr. 100 b, 129 a.

In illustration of the foregoing, it will be observed that neuters have *recessive* accent, Gr. 546; accent is also *recessive* in conjugation and comparison, § 50; in composition, the accent, though usually recessive, is really attracted by that part of the word which defines the other and gives its special significance to the compound. Cf. also Gr. 274, 387.

3. "In both vowel and consonant declensions, neuters have the accusative termination for the nominative case. Language utterly refuses the characteristic formation of the nominative to the neuter gender; evidently because the neuter, even when it assumes the position of the subject of the sentence, carries with it the notion of dependence distinct from the self-sufficience of the masculines. 'It came by post' is = 'it was sent by post'; but 'he came by the train' can not be paraphrased in the same manner." As we take inanimate things in the mass, neuters use an ending like the feminine singular for their plural sign, and take the verb in the singular.

4. It may be helpful to some to see the tenses grouped as follows:

NAMES.	VIEW OF ACTION.	TIME.	EXACT NAMES.
Present.	Incomplete (or indef.[1]).	Pres.	Pres.-Impf. (or Aor.).
Imperfect.	Incomplete.	Past.	Past-Imperfect.
Future.	Aoristic (or incomp.[1]).	Fut.	Fut.-Aor. (or Impf.).
Perfect.	Completed.	Pres.	Pres.-Perfect.
Pluperfect.	Completed.	Past.	Past-Perfect.
Aorist.	Indefinite.	Past.	Past-Aorist.

[1] Gr. 823 a.

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Illustrated with γράφω, Lat. *scribo*, the foregoing becomes:

γράφω	*I am writing* (or *write*),	L. *scribo.*
ἔγραφον	*I was writing,*	L. *scribebam.*
γράψω	*I shall write* (or *be writing*),	L. *scribam.*
γέγραφα	*I have written,*	L. *scripsi.*
ἐγεγράφη	*I had written,*	L. *scripseram.*
ἔγραψα	*I wrote,*	L. *scripsi.*

5. Greek like Latin, but unlike English, is SYNTHETIC; that is, it tacks on to a part of the word, which remains more or less unchanged, certain sounds to indicate the relations of the word (noun, verb, etc.) to other words; whereas we express these relations by separate words. Thus, φιληθήσομαι, amabor = I shall be loved. "It is important, however, to observe that *no inflection is arbitrary;* it is now certain that every inflection is the fragment of a once separable word, having its own distinct meaning. For instance, φιληθήσομαι, when analyzed, consists of five parts:

(1.) The stem φιλη.

(2.) θ—the relic of the root *dhâ*, 'to do' or 'make.'

(3.) η—the representative of the root *ja* = *ire* (εἶμι), 'to go.'

(4.) σο—the future sign, which we see in ἔσομαι, *eso* (*ero*).

(5.) μαι—the first personal pronoun, in obliq. case.

"The whole conception, therefore, is synthetically built up of the elements, There-will-be (σο) a going (η) to make (θ) me (μαι) loved (φιλη). And among all the multitudinous forms assumed by the Greek and Latin verbs, there is not one that does not follow some definite and ascertainable law. Parsing, therefore, will lose much of its repulsiveness and difficulty, when it is once understood that the distorted shapes assumed by some words are not due to arbitrary license in the *amalgamation* of the different parts, but to well understood and regular laws of phonetic corruption."—Farrar's "Greek Syntax."[1]

[1] The above quotation has been retained just as it stood in the old edition, though as to details it might be repudiated by the new school philologists; for it is still substantially correct as to the main point which it was intended to illustrate.

In other instances, too, the now questioned doctrine of the so-

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6. Concerning the tense-signs—conveniently called class-signs in the present systems—it may be noticed:

(1.) That the lengthening of the stem-vowel in verbs of Class 2d accords with the more extended view of the action in the present system, though phonology, inflection, and syntax may be all involved in it. Cf. Eng. bīte, bĭt; rīse, rĭsen; grīpe (Gothic greipa, st. grip), grĭp.

(2.) It has been suggested that the ι of Class 4th comes from a root *jâ*, meaning "to go"—cf. ἰέναι, or, in the causal sense, the redup. ἵημι, L. *ja-cio;* and we may perceive a link between the original sense of this element and its force as a mere tense-sign in the English phrase "to go a-begging" compared with the aoristic "to beg."

(3.) The verb "stand," past "stood," is an instance from English of a formation of the present analogous to the nasal formations of Class 5th.

βαίνω (βα-ν-ι-ω, Gr. 519, 7) is an instance of pleonasm in formation, which may be observed also in the most widely distinct provinces of language. Compare πρώτιστος, a strengthened πρῶτος.

(4.) Class 6th is called the Inceptive Class. Usually the inceptive meaning consists essentially in the fact that the *action comes to pass gradually;* and we may, therefore, reasonably assume that this sense existed at an early period in those forms from which it seems to have disappeared. But the gradual realization and the repetition of an action are regarded by language as nearly akin; hence Gr. 493[2].

(5.) Class 8th includes two principal divisions: Those the stems of which, though apparently different, can be connected phonetically; e. g., αἱρέω, ἔρχομαι, from the assumed roots ϝαρ

called old school has been allowed to remain, because no satisfactory and generally accepted substitute has yet been proposed. The recently published translation of Prof. Victor Henry's "Short Comparative Grammar of Latin and Greek" (Macmillan), however, furnishes a very convenient presentation of the researches of the last ten years, which have so revolutionized previous conclusions in Comparative Philology.

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= ϝελ, ἐρ = ἐλ respectively; and those in which two or more stems are combined into one verb; e. g., ἐσθίω, ὁράω[1]. Gr. 539.

7. *Words Classified.*

An excellent method of fixing words in the memory is to group them according to derivation or meaning. Thus:

ἄγγελος	*messenger*
ἀγγέλλω	*I report*
αἰσχρός	*disgraceful*
αἰσχύνη	*disgrace*
Ἀθηνᾶ	*Athena*
Ἀθῆναι	*Athens*
Ἀθηναῖος	*Athenian*
ἆθλον	*prize*
ἄθλος	*contest*
ἄθλιος	*struggling*
ἀθλητής	*contestant*
ἄνθρωπος	*man*
ἀνθρώπινος	*human*
φιλάνθρωπος	*humane*
ἄρχω	*I begin*
ἀρχή	*beginning, rule*
ἀρχαῖος	*ancient*
ἀρχικός	*able to lead*
γῆ	*land*
γεωργός	*husbandman*
χώρα	*country*
γράφω	*I write*
γραφή	*writing*
δίκη	*right*
δίκαιος	*just*
δικαιοσύνη	*justice*
ἄδικος	*unjust*
ἀδικία	*injustice*
ὀρθός	*upright*
δεξιός	Lat. *dexter*
δοῦλος	*slave*
δουλεύω	*I am slave*
δυνατός	*able, possible*
δυνάστης	*lord*
δυναστείας	*sovereignty*
ἀδύνατος	*unable, impossible*
θεός	*god*
θεά	*goddess*
θεῖος	*divine*
ἄθεος	*godless*
θέα	*sight, view*
θαυμάζω	*I wonder*
θαυμαστός	*strange*
θάνατος	*death*
θνήσκω	*I die*
θνητός	*mortal*
ἀθάνατος	*immortal*
κλέπτω	*I steal*
κλέπτης	*thief*
κλοπῆς	*theft*
κρίνω	*I judge*
κριτής	*judge*

[1] The class-signs often confer a transitive or causal force upon roots which are intransitive in the older tense-forms; as in πιπίσκω, ἵστημι, Gr. 500. Cf. L. *sisto, sto;* Eng. set fr. sit.

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λείπω	*I leave*	σιγή	*silence*
λοιπός	*left, remaining*	σιωπή	*silence (imposed)*
λέγω	*I speak*	ἡσυχία	*quiet*
λόγος	*word*	σοφός	*wise*
μακρός	*large*	σοφία	*wisdom*
μικρός	*small*	Σπάρτη	*Sparta*
ὀλίγος	*little*	Σπαρτιάτης	*Spartan*
νέος	*new*	στρατός	*army*
νεανίας	*youth*	στρατηγός	*general*
νόμος	*law*	στρατιώτης	*soldier*
ἄνομος	*lawless*	τρέπω	*I turn*
νομίζω	*I consider*	τρόπος	*manner*
νέμω	*I assign*	τρόπαιον	*trophy*
ὅπλον	*weapon*	φεύγω	*I flee*
ὁπλίτης	*armed one*	φυγή	*flight*
πλοῦτος	*wealth*	φίλος	*dear, friend*
πλούσιος	*wealthy*	φίλιος	*friendly*
πόλεμος	*war*	φιλία	*friendship*
πολέμιος	*hostile*	χαίρω	*I rejoice*
ἐχθρός	*unfriendly*	τέρπω	*I make joyous*

8. The use of a distinct form—the stem, of course—for the vocative is considerably limited. Few substantives or adjectives, except proper names, etc., are sufficiently employed in address to require a separate form for this purpose. Hence a distinct vocative case is scarcely found in the participle, pronoun, article, or numeral. In Dec. I. and II., where names or epithets of persons abound, we find distinct vocatives, except when euphony or rhythm forbids; but in Dec. III. few words have a distinct voc. case, and even these often employ the nominative instead. The mutilation of the stem that would sometimes occur were it employed as a vocative, would leave it scarcely intelligible; thus *ἄνα* as the voc. of *ἄναξ* means "O king"; but as the impv. of *ἀνέστην*, "up."

The tendency of the vocative to recessive accent is due to the absence of case-ending to attract the accent from its original

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place on the root or stem of the word; the natural tone of familiar address enhances this tendency in words of frequent use. Cf. Gr. 147 c, 155 a, 185, 188; 216, 4.

9. In connection with the inflection and formation of words, much is said about *euphonic changes.*

"Speech is easiest and most agreeable when there is a due alternation of vowels and consonants, and no needless expenditure of breath; when successive sounds are so related to each other in respect to the organs used and the mode of using them, that the voice passes readily from one to another; and when words begin and end agreeably." Hence euphonic changes are chiefly to avoid *hiatus* (the succession of distinct vowels without an intervening consonant), Gr. 75; to reduce the openness of vowels; and to "weaken, blend, and at last slough away sounds whose meaning is not vividly felt."

The seat of *euphony*, as we somewhat mistakenly term it, is therefore in the mouth and not in the ear; and it arises in the spontaneous and unconscious effort to do what is to be done with as much ease as is consistent with being intelligible. Different sounds are objected to by different peoples, and by different communities—even individuals—of the same people; yet it is true that all, or nearly all, of these difficulties may be traced to physiological defects or early training. It can be easily shown, too, that there is of necessity a general tendency to treat the same difficulty in substantially the same way[1]; though there are also marked national preferences, as shown already in the illustrations of Grimm's law.—*Whitney.*

Among the different ways by which the principles of economy in speech operate, are the following:

(1.) Assimilation—Gr. 46–51, 53–55, 66, 67, 82; Eng. *cob-web* from *cop-web*, *gospel* from *gôd-spell.*

[1] Yet there are many inconsistencies in language. It is a comprehensive law that hard combinations of sound are more tolerable when they have arisen out of still harder combinations. Even from a due regard to clearness of meaning, language imposes certain limits on the changes of sound. It is our privilege, then, merely to account for the facts, not to enact—much less enforce—laws.

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(2.) DISSIMILATION—Gr. 20, 52, 463 a, 73; Eng. *pilgrim* from L. *peregrinus*.

(3.) COMPENSATION—Gr. 56, 74, 431; Eng. *goose*, orig. *gŏs*, from Ger. *gǎns*.

In the more frequent instances of phonetic compensation—for *liquids*—the omitted letters are closely allied to vowels, and, as they faded out of hearing, gradually increased the quantity of the preceding vowels.

(4.) GRAVITATION—Gr. 170 a, 179, 185, 188; also § 22 R.[2] Gravitation may be defined as the tendency of sound to accentual centers. It is seen in the strengthening of accented and the weakening and final disappearance of unaccented syllables. It results in *syncope*, *aphaeresis*, and *apocope*. Examples in English are seen, perhaps, in the doubling of the consonant ending an accented syllable, as in *controlled;* and the contrary, as in *paralleled*.

(5.) SYNCOPE—Gr. 43; Eng. *wintry* for *wintery*, *monk* for L. *munec*.

(6.) APHAERESIS—Gr. 510, 10; that is, the dropping off of a sound at the beginning of a word. Eng. examples: *diamond*, Fr. *diamant*, fr. L. *adamans;* *'neath* for *beneath*.

(7.) APOCOPE—Gr. 79, 84 D; Eng. *th' evening*, *riches* for *richesse*, cf. *largess*.

(8.) ANALOGY—Gr. 222 b; 508, 13. Analogy aims at uniformity, or conformation. Eng. examples: *slept*, orig. *slep*, but as if from *sleeped;* thus *cleft* is displacing *clove;* *coud* has become *could*, in imitation of *should*, *would*.

(9.) PROTHESIS—Gr. 45; that is, the addition of sound at the beginning of a word. English examples: *a nickname* = *an eke-name*, *adown* = *down*.

(10.) EPITHESIS—Gr. 87, 88, 88 D; that is, addition of sound at the end of a word. Eng. examples: *awaken* for *awake*, *tyrant*, L. *tyrannus*.

(11.) EPENTHESIS—Gr. 60; that is, addition of sound within a word. Eng. examples: *humble* fr. L. *humilis*, *tender* fr. L. *tener*.

(12.) METATHESIS—Gr. 64, 65; Eng. *third* for *thrid* (cf. three), *nostrils* for *nosthirls*.

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(13.) ANTITHESIS, or *substitution*—Gr. 36, 31, 48, 168, and, with subsequent assimilation, 67–69; Eng. *forlorn* fr. *forlosen* (cf. *lose*), *knives* fr. *knife*, *ti* in *nation*, *di* in *soldier*, *ci* in *fallacious*.

(14.) ANTICIPATION—Gr. 253, 402 R.; Eng. *lantern* fr. L. *laterna*.

(15.) CONTRACTION—Gr. 14, a, c, d, 37–42, 76; Eng. *McLeod* = *McLoud*, *creature* (cf. create).

(16.) (a.) INDISTINCT ARTICULATION—Gr. 61, 62; Eng. (*bet-st* =) *bes st* = *best*.

(b.) LAZY ARTICULATION—Gr. 60, 70, 71; Eng. *lend* (cf. *loan* with no *d*), *scratch* for orig. *cratch*, *number* fr. L. *numerus*.

The foregoing classes are not mutually exclusive; the Eng. illustrations show (8) as a variety of (10) in the case of *slept*, and of (11) in the case of *could*. In fact, classes (4) and (16) may account for many irregularities which have been more specifically described in other classes.—For further details cf. March's "Anglo-Saxon Grammar," Part I., Morris's "English Accidence," and "Prim. of Phil.," cap. i., viii. (16–25).

10. Stems in -ι- and -υ-, though readily adapting themselves to consonant inflection, were peculiar. If the ι, or υ, was long, it was split into a vowel and semi-vowel; as ἰχθῦς, gen. ἰχθῦ-ϝος = ἰχθύος (Gr. 44). But if the ι, or υ, was short, it was extended (Gr. 32), ι becoming ει = εj,[1] and υ becoming ευ = εϝ;[1] as πόλις, gen. πολεj-ος = πόλειος or πόλεος (Gr. 44) or πόληος (cf. Gr. 35) = πόλεως (Gr. 36). The interchange of quantity seems to have been so gradual as not to have disturbed the original accent (cf. Gr. 42). The ending -ως for -ος in the gen. of υ stems, as in ἄστεως, must be due to analogy, as no examples of gen. in -ηος from such stems are known. The accent of πόλεων imitates that of the gen. sing. πόλεως. The dat. plu. makes πόλεσι, not πόλισι, through retention of the ε of the other cases. The acc. plu. πόλεις is borrowed from the nom. plu. It must be added, however, that πόλις and similar words seem to have

[1] The change of ι to *j*, and υ to *F*, between two vowels avoided hiatus (Gr. 75).

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shown declension as stems in -ĭ- or -ī-, according to the dialect; cf. Gr. 201 D.

Since μῦς, L. *mus*, is in fact from a stem in -σ-, the gen. μυός is for μυσος, L. *muris*. But loss of σ (Gr. 71) in most of the case-forms makes the word appear to come from a stem in -υ-; and the accusatives are formed accordingly.

Diphthongal stems in -υ- (Gr. 206) seem to have originally shown a long vowel before the υ; as νᾱυς, Ionic νηῦς (Gr. 206 D), etc. Wherever the υ disappeared (Gr. 44), the long vowel remained at first undisturbed, as in gen. νηός = νεώς from νηῦς; otherwise it gradually shortened and ultimately blended with the υ into a diphthong, as in nom. ναῦς, etc. Analogy seems to have extended the shortening of the vowel before υ—from the nom., for example, to other cases; hence νεός, etc., as well as νηός, etc. If stems in -ευ- have been shortened from earlier stems in -ηυ—which has not yet been proved, however—they are, of course, explained as above; at all events ἱππέᾱ = ἱππῆα is no longer to be explained as showing compensative lengthening for loss of υ = ϝ.

11. *Some Questions in Review.*

1. When has γ the nasal sound? To what initial letters is the rough breathing always applied? Why? What letters have become obsolete; yet of what importance can they be to the beginner?

2. Classify the vowels, according both to *quantity* and *quality* of sound. Show the ambiguity of the question, How many vowels in Greek?

Distinguish a proper diphthong from an improper diphthong; give the Latin equivalents of the Greek diphthongs. Give the history and significance of iota subscript.

3. Classify the consonants and semi-vowels, according to both their origin and the quality of their sounds. Define the words "cognate" and "co-ordinate"; give their significance as applied to mutes.

Rules for dividing a word at the end of a line.

4. Define "barytone," as applied to both words and syllables. Distinguish "recessive" from the so-called "retentive"

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(Gr. 128) accent. How can accent be recessive and retentive in the same word? Rules for the place and kind of the accent, as regulated by the quantity of the ultima and penult. Compare or distinguish Greek and English accent, as to nature and motive. Has accent any connection with the sense of a word? Illustrate from both English and Greek.

5. Define stem, as related to both the form and the sense of a word. Distinguish stem from "base," so called, and from root (Gr. 543). Distinguish suffix (Gr. 542), affix, ending, termination, characteristic.

6. If the accent of the nom. sing. of a noun be given, how may the accent of the other cases be known? Rule for accenting the ultima of nouns; for accenting neuters, and nom. sing. fem. ending in ᾰ?

7. Explain ὁ ἄνθρωπος (*man*), ἡ ἄνθρωπος, τὸ ἄνθρωπος, ἡ ἀλώπηξ *the fox* (male or female), as illustrating gender. Distinguish οἶκοι and οἴκοι, cf. οἶκος *house*, Gr. 102.

Explain proclitics; with both English and Greek examples.

8. What three varieties of nouns in Decl. I. are formed with the suffix τα, nom. της; accentuation of each? Meaning and accentuation of nouns in δης, of Decl. I.? When and where does the characteristic of nouns of Decl. I. remain unchanged? principal exc., Gr. 139 (c, d)? When and where does the characteristic α become η? principal exc., Gr. 139 a? Give the quantity of final α in ἀγκῡρα, μοιρα, ἀληθεια, in the nom. and gen. cases sing. Inflect these stems, with accents: σοφια, μουσα, σπονδα (oxytone), θαλασσα, δεσποτα, θεα. In ναύτης, what part is termination, affix, suffix, ending, case-ending, stem, root? Analyze χωρῶν.

9. Inflect and analyze ἄδελφε, θεούς, δῶρον, δῶρα. Justify the case ending of the nom. δῶρον. What part of δώρων is stem, and what part base?

10. Distinguish restrictive and generic articles; verbals and denominatives (Gr. 541).

How are most compound nouns and adjectives accented? Distinguish φιλία from φίλια; φιλίων from φιλιῶν.

11. There were at least how many case-forms in early

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Greek? name those that are lacking in the inflections as now found in the grammar; how are the relationships of the cases whose forms have disappeared provided for?

Is the appositive a predicate or an attributive? Distinguish attributive and predicate adjectives. Translate τὸ καλόν, and state the usage illustrated.

THE END.

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